



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

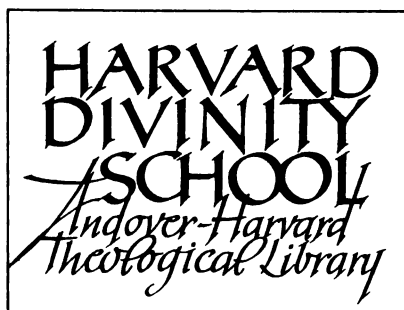
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

HV
5182
.G83
COP.2



2

THE BRAMBLE.

TO WHICH IS ADDED
A LETTER TO REV. THOMAS WHITEMORE,
An Answer To

T H E H O I,

A SERMON ON TEMPERANCE IN ALL THINGS,
DELIVERED

AT
WOBURN, STONEHAM, AND NEW ROWLEY,

AND A

R E P L Y

To certain Editors who noticed the Bramble.

BY JOHN GREGORY---Woburn, Mass.

PUBLISHED BY AN ASSOCIATION OF GENTLEMEN IN
WOBURN, MASS.

METHUEN:
S. J. VARNEY....PRINTER.
1837.

Entered, according to the act of Congress, in the year 1837,
By JOHN GREGORY,
in the Clerk's Office of the District Court of Massachusetts.

1513
156

HV

5182

683

cop. 2

NOTE TO THE FIRST EDITION OF THE BRAMBLE.

By the solicitation of my friends in this town, I have been induced to write what I consider an Expose of Abstinence Societies. By which I mean all such societies as are founded upon the principle of the entire abolition of all intoxicating liquors, not excepting Wine.

This being a free country, and every man having the privilege of expressing his opinion on important subjects, I have deemed it my duty to write for the benefit of all concerned in this little tract. From the abstinence man I expect no favor, I only ask him to 'Do unto others,' &c. The intemperate drinker will not find a word of encouragement (in his vicious course) in what I have written, but should it be the means of reforming him, I shall think my labor not in vain. Between the two extremes, abstinence and intemperance, I have found the angel Temperance; as pure as ice, as chaste as snow. She has many followers—and from them I expect to find support. If it is unpopular in the course I have taken, it was equally so with Col. R. M. Johnson, of Sunday mail memory!

J. GREGORY.

October 10, 1836.

I
II
III
IV
V
VI
VII
VIII
IX
X
XI
XII

C O N T E N T S .


- I. THE BRAMBLE.**
- II. A LETTER TO REV. T. WHITTEMORE.**
- III. ANSWER TO THE HOE.**
- IV. A SERMON ON TEMPERANCE.**
- V. REPLY TO THE TRUMPET.**
- VI. " TO THE STAR IN THE EAST.**
- VII. " TO THE LADIES REPOSITORY.**
- VIII. " TO THE GOSPEL SUN.**
- IX. REMARKS OF THE SOUTHERN EVANGELIST.**
- X. " OF THE MAGAZINE AND ADVOCATE.**
- XI. RECOMMENDATION.**
- XII. CERTIFICATE.**

INTRODUCTION.

It gives me much pleasure to announce to the friends of temperance and equal rights, that the first edition of the Bramble, which one thousand copies were published, have been disposed of. Having been solicited to publish a second edition, with an answer to the celebrated "Hoe," and having been attacked uncharitably by certain Editors, and believing that I could not have the privilege of defending my sentiments in their papers, I have concluded to publish this small work, in self defence; and shew the public the abuse heaped upon me, for a mere expression of opinion. When I published the Bramble, I did expect that I should be treated with respect, and that my arguments, in favor of Bible temperance, would be investigated in a candid manner. But experience has taught me, that I was mistaken, that I placed too much confidence in my opposers. May others take warning from the treatment I have received, and learn, that if they oppose any of the movements of the abstinence party, they must expect to be abused and slandered.

The Bramble has been attacked, and burlesqued, by the leaders of abstinence, and the public has been cautioned against its pernicious sentiments. We affirm that we have not seen one candid, fair argument, against it. And we are confirmed daily in the opinion that it cannot be answered by Bible testimony. Nothing short of the Word of God, will satisfy us—for to the Scriptures we have appealed, and shall stand or fall in that divine oracle.

The Letter to the Rev. T. Whittemore, was sent to him, with

a request that he would give it publicity. But  it was **REFUSED!!** Having stated that I was opposed to temperance I felt it my duty to contradict the statement, in the same print that contained the assertion. But I was denied that privilege! I therefore take this method of showing the illiberality of the Editor of the *Trumpet*. If the time has arrived that a man cannot speak the honest sentiments of his heart, without being abused and insulted—then farewell to conscience and liberty of speech. For one man to assail another for opinions' sake—to blacken his character by affected misconstruction, and endeavor to prejudice his brethren against him, is not only base, but cruel. And then to deny him a small corner of his paper, that he might vindicate his sentiments, is too much like spiritual wickedness in high places. Mr. Whittemore has professed much liberality—yea, he has even called the Orthodox “stone-hearted bigots,” for refusing to publish what he desired to have them. Often has this Editor laughed heartily, to see his opposing brethren manifest fear in publishing sentiments in favor of Universalism. Having retrograded in his liberality, and taken those he once condemned for an example, he now refuses publishing an article on temperance—’tis well—

“*The rod applied will make him laugh on ’tother side.*”

We read in the good book, that “*Jeshuren waxed fat, and kicked.*”

We do not wish to apply this remark to Mr. Whittemore, but really hope that he can find some excuse for his illiberality. Mr. W. is doubtless a *great* man, but then, I do not believe he is infallible, nor wholly free from sin. Like other men, he has his failings; and if he intends to pursue the course he has lately taken, I hope those whom he calls *rum drinkers*, will not support him in his bigotry. If they do, they ought to consent to become his slaves, and wear collars about their necks. We do not believe the time will ever come that *we* shall bow the knee to man, especially to “a would be Bishop,” or a self righteous Pope! At least we pray God that we never may, for we are commanded to call no man “Rabbi,” for one is our master, even Christ!

As to that wonderful production called the "*Hoe*," designed to uproot the Bramble, we were some time at a stand whether it were best to notice it. After mature deliberation, we came to the conclusion that it was our duty to "answer a fool according to his folly, lest he should be wise in his own conceit." They say that owing to the extensive patronage which the author has received, he has published a second edition. The Bostonians must be fond of *good* reading. We would suggest to the author the propriety of publishing in his third edition, the "*Dream*" of Mr. Cheever. *That* and the "*Hoe*" are as near alike, as are the, "*Siamese twins*."

In the sermon on "temperance in all things," I have endeavored to set forth the great doctrine of temperance, as laid down in the Bible. I am sensible that my talents are incompetent to the task, but I labor in a cause to which I shall be proud to have contributed but little, and to promote the success of which, I should feel myself inexcusable if I did not contribute all in my power. Trusting, therefore, to the interest which every lover of temperance must have for so good and benevolent a cause, I sincerely hope that the imperfections that may be discovered in this little work, may not hinder the reader from examining with care and attention, the arguments here presented, in favor of a temperate, regular, and well ordered life.

THE BRAMBLE.

"Then said all the trees unto the bramble, Come thou and rule over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble and destroy the cedars of Lebanon."—JUDGES, ix. 14, 15.

KIND READER, are you in favor of temperance societies, so called, formed on the principle of total abstinence? If so, read, pause and consider. Are you opposed to those societies? Examine with care and attention the arguments that shall be presented and 'Render unto Cæsar the things that are Cæsar's.'

To those who cannot see the propriety of the measures adopted to suppress intemperance, and are content with the bible doctrine of temperance in all things, we would say, the cause in which you are engaged is a good one. It is one of benevolence, of religion, of philanthropy and good will to men. Persevere in your labors, renew your zeal, and strive both by precept and example to make all men temperate.

To you who are employed in promoting abstinence

measures, we would respectfully bow, and with all deference to your superior wisdom, acknowledge the fearful odds we have to encounter, in the approaching conflict. Our heart would be dismayed were it not that we remember David killed Goliath, with a smooth stone, and the wise man Solomon saith, 'the race is not to the swift, nor the battle to the strong,' we therefore shall enter the field as a combatant against you, endeavor to disprove your measures, raze your citadel to the ground, plant the standard of eternal truth upon your Ruins, and call all creation to the universal triumph! Be not surprised then, if you should see yourselves reflected in the 'bramble,' who desired power that he might rule over the mild and peaceful olive.

Should there be sentiments in this little pamphlet which you could not approve, do not call fire out of the 'bramble' to consume us, but in mercy spare us yet a little longer. We believe your measures are corrupt, your policy bad, and your zeal without knowledge.— We shall use great plainness of speech, for we sincerely believe the subject requires it. Many a valuable life has been saved by the amputation of a limb, and many a soul delivered from bondage by the effulgent rays of eternal truth.

We will not say the motives of all engaged in abstinence measures are bad, for we believe many of them are honest and sincere in the course they have taken, but we do impeach the motives of the leaders in this speculation. Many of them do it for office, for self-ag-

grandizement, and not for the public good. Acting the part of hypocrites they go on Dr. Ely's principle of '*disinterested benevolence.*' Affecting much sympathy for their fellow mortals in distress, they would fain make mankind believe that they are the only philanthropists in the world, the only ones who feel for the sufferings of humanity! I might name instances where individuals have seized upon the temperance hobby to ride into power; but they were disappointed. The anticipated elevation of their little souls into office proved a failure. They now reap the fruits of their doings in shame and contempt. May this be the end of all office seekers, who for the sake of popularity would barter away their dear-bought privileges, and sell their country for 'thirty pieces of silver.'

There is much in the passage of scripture placed at the head of this Expose, that renders it appropriate in our day and generation. A 'bramble' is a rough thorny shrub, and is introduced in this instance to represent Abimelech, who by his artful and cunning insinuations gained the confidence of the men of Shechem, and was anointed their king. He was cruel in the extreme. His career (though short) was one of war and blood-shed. Thus, in the commencement of his reign, he hired a number of 'light and vain persons,' went into his father's house at Ophrah and slew his brethren, the sons of Jerubbaal, being three score, upon one stone.

Look around you, kind reader, and inquire if there be any 'brambles' in our land engaged in the abstin-

ence enterprise, who are seeking for power, and who, like Abimelech, have already exerted their influence against the house of Jerubbaal. Are there no lords of the earth who are endeavoring to wrest from us the boon of liberty and plant—

‘Where now waves the star spangled banner,’

The black flag of the oppressor? If not, ‘then rejoice ye in Abimelech, and let him also rejoice in you.’— But I declare unto you that I discover a spirit of intolerance and usurpation among certain individuals that would bind the soul of man with wreaths of scorpions, down to degradation and shame. I discover a spirit of aristocracy among these exclusives, that once caused the blood of our fathers, mothers and children to flow over this fair land of science and liberty; a spirit that once hurled the icy arrows of death into the warm bosom of society, and rioted over the misery of God’s intellectual children! Shall we tamely submit to their machinations, and allow them to rivet upon our hands the galling manacles of slavery? No! Let every lover of liberty, of justice, of religion say in the tones of thunder, No! We will spurn your base attempts to chain the free-born mind, or warp it into submission to your nefarious schemes.

Do you say these remarks are uncalled for, that the abstinence men are endeavoring to benefit, instead of injuring community. Benedict Arnold might have made the same plea; he doubtless thought it no harm to sell his country for money, and who can tell but

what the movers in this *wonderful enterprise* have not the same object in view. Take away office and money, and you would hear no more of abstinence, I will warrant you.

We have long since learned not to '*cry, peace, peace, when there is no peace.*' Our liberties are as dear to us now as they were to our fathers, in the days of revolution and blood. And he who dare not sound the tocsin of alarm when danger approacheth, is a traitor to his God and his country!

We love temperance as well as those who call themselves '*abstinence men,*' but we love liberty equally as well, and shall never consent to anoint a '*bramble*' king over us; neither shall we put our trust in their shadow, for peradventure it might be the shadow of a dungeon's walls!!

The abstinence leaders have increased their exertions of late. Many lectures have been delivered, and new measures put into operation; but still the humiliating fact remains that there is more *drunkenness* in our land now than there was seventy years ago, more *intemperance* than before the abstinence speculation was started. There may not be as much ardent spirits drank, but I am confident there are more of that class whom the prophet saith were '*drunk, not with wine, but stagger not with strong drink.*'

It matters not with these people how intemperate they are in their measures; no matter how many they abuse and insult, but believing the '*end justifies the*

means,' they ridicule all who come not up to their standard of perfection. They point the finger of scorn at those temperate men whom God loves, and all good men should esteem, because their views of temperance harmonize not with their own. And if a temperance man is seen in the day time going to the store after wine or strong drink, his motives are called in question, his character assailed, and he is called 'worse than a drunkard.' But wait till after dark, with a bottle under his cloak, the professed abstinence man will, like a thief in the night, steal along to the store, where the 'crittur' is retailed, give the store keeper a sly wink, ask for oil—deprecate the traffic made in *alcohol*—return home in deep distress for the fate of his fellow mortals, and is only relieved by a double portion of that oil, purchased under the garb of hypocrisy! No matter how corrupt people become, they may serve the devil all their days if they will only join an abstinence society.

I have heard a great many lectures on temperance, but I never heard but one* that exhorted people to be temperate in the bible acceptance. Professing to be wise above what is written, they have invented an improvement, and doubtless have ere this, gained a '*patent right*.' Solomon must forever stand behind the curtain for his wisdom and glory is eclipsed by the wise men of the 19th century! No doubt these men have often thought with Lorenzo Dow, that 'Solomon was a

By Rev. I. D. Williamson, Albany, N. Y.

wise man in some things, and a fool in other things!' That he did not belong to a total abstinence society is evident from his writings!

In the history of Abimelech, we find that he used cunning and crafty means to make the people believe that they would be much better off with one king to rule over them, than they were with all the sons of Jerubbahal. But they soon found to their sorrow, that he was a 'Bramble.'

In imitation of him, the movers of abstinence measures have endeavored to make the people think that temperance was total abstinence, and he only was a temperate man who wholly abstained from all spirituous liquors! Thus confounding temperance with abstinence, than which nothing can be more false. Under the specious guise of being friends to temperance, they collect the people together, not to preach bible temperance in all things, but the system of total abstinence. A system generated in the distempered brain of some wild enthusiast, and recommended by the aristocracy of the age. Often have we heard them exclaim, 'O, the blessed cause of temperance!' 'O, the blessed cause of abstinence,' thus amalgamating the one with the other. I do contend that there is as much difference between temperance and abstinence, as between black and white.

You are a temperance man, are you? Yes. You do not drink any wine or strong drink? No. You believe the bible enjoins temperance in all things? O,

yes. Well, go and live on your principle of temperance; reduce your theory to practice, in eating as well as drinking, for the bible says be temperate in all things. And you say temperance is abstinence, and how long would you remain temperate? Why, just as long as the Indian's horse did; the owner of which tried to make him live (i. e. temperately,) without eating, but just before he got him well learned, he died!

To illustrate the principle that abstinence, is not temperance, let us suppose a case. A man starts this morning for Boston; informs a friend that he is going to drive temperately; the man commends his moderation, and steps into the house. In the course of the morning he goes out and finds his old friend taking his comfort, reading a public journal on total abstinence. 'Hallo, friend,' he cries, 'I thought you was going to Boston!' 'Well, I am,' is the reply, 'I am only driving temperately!' At night he goes out again, finds his temperance friend busily engaged in the same employment. Not being able to understand his friend's temperate driving, he asks him to explain himself. He informs the enquirer that he has been driving temperately all day, but for some cause or other he had not made much head way; but that he was confident it was the right way to drive temperately. The man tells him he is inconsistent, for if it would be temperate not to drive at all, it would be intemperate to advance a single step, and therefore recommends him to remain in that position, and see how long it would take, with such temperate driving, to reach Boston!

O that men would be consistent, and learn to call things by their right names. I would recommend to all you engaged in the abstinence enterprise to let temperance alone. That is not what you are laboring to promote. It belongs to another class. We beg of you gentlemen to work on your own principle, and let others promote temperance as the bible dictates!

That we may have a right understanding of the subject before us, let us enquire, what is the true definition of the word temperance?

Temperance, 'is that virtue which a man is said to possess, who moderates and restrains his sensual appetites. It is often however used in a much more general sense, as synonymous with moderation, and is then applied indiscriminately to all the passions.'—(Dr. Buck's Theo. Dic.)

I presume this definition of temperance will stand the test of the strictest scrutiny. 'It is often used as synonymous with moderation;' and moderation, the same writer informs us, is 'the state of keeping a due medium between extremes, calmness, temperance, or equanimity.' The most prejudiced, I think, will not dispute but what this is the only true meaning of temperance. I shall now proceed to show that it harmonizes with the scriptures of divine truth.

'Add to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.

For if these things be in you, [what things? why, temperance, &c.] they make you that ye shall neither be barren or unfruitful,' &c. 2 Peter, i. 5-8. 'Let your moderation be known unto all men.' Phil. iv, 5.—Here the apostles recommend temperance and moderation to be used in all things. Query—Wonder if they belonged to a 'total abstinence society?'

Every man must know, who has read the scriptures, that temperance is a bible doctrine. Temperance in eating and drinking, are strongly enjoined upon mankind, and urged as important both to the health of the body and the mind. Drunkenness, gluttony, and every species of intemperance are reprobated by all the inspired writers. And one of them recommends to the intemperate man, 'when thou sittest to eat with a ruler, consider diligently what is before thee, and put a knife to thy throat if thou be a man given to appetite.'—Prov. xxxiii. 1, 2. I would have all victims of intemperance follow this injunction; but I would not recommend abstinence men to hold the knife for them, lest they should place it too near the throat, and make bad worse!

'Take heed to yourselves,' says the apostle, 'lest at any time your hearts be overcharged with surfeiting, and drunkenness,' &c. Luke xxi. 34. Here is temperance preached again to the Jews, approved of God, and sanctioned by his messenger. Paul exhorts the Ephesians not to be 'drunk with wine, wherein is excess.' Ephe. v. 18. And in his Epistle to Titus com-

mands him 'to speak the things which become sound doctrine. That the aged men be sober, grave temperate, sound in faith, in charity, in patience.' In the same chapter he also declared that the grace of God had appeared, 'Teaching us; that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.' Titus ii. 1, 2, 12.—In this manner did the apostle preach temperance!

Now examine the writings of modern teachers on this subject. Contrast their doctrine of total abstinence with the teachings of those early Christians, who doubtless, saw as much drunkenness and intemperance in their day, as there is in this generation. Can it be possible that those early Christians, who were favored with revelations from on High, were so dead to the cause of suffering humanity that they did not form themselves into a total abstinence society? So it appears. Excuse me, kind reader, if I illustrate this seeming neglect of the apostles by introducing an anecdote. An old woman* who had become a convert to the doctrine of abstinence, was expatiating on the good tendency of their measures to a bible temperance man, and thought it a great sin for any one to object to them.—The gentleman informed her that the bible was at war with her sentiments; that God required his children to be temperate, and use the good things of this world, as not abusing them, and that Paul recommended his be-

* The lecturers on abstinence generally relate stories about old women—and as an offset I will introduce one to their favorable notice.

loved son Timothy, on one occasion, to 'drink no longer water, but use a little wine, (i. e. temperately,) for thy stomach's sake, and thine often infirmities.' The old lady, not being able to refute this argument, remarked, as a last resort, that 'the apostles did not go quite far enough.' So with the leaders in this abstinence enterprise, the apostles did not go far enough for them. Thus, not only impeaching their wisdom but the wisdom of Jesus Christ! 'Surely the priests bare rule by these means, and the people love to have it so.' Jer. v. 31.

But I anticipate an objection. We are informed that distilled liquors are not mentioned in the bible, for there was none manufactured till the 13th century! and therefore we are not commanded to make a temperate use of that article. No one, I think, will deny but what the same cause will invariably produce the same effect, and as the wine and strong drink mentioned in scripture produced intoxication, it is a fair conclusion that the strong drink at least had passed through a state of distillation. I presume the 'strong drink' was made from corn or barley, the same as it now is. If it was not, I should like to know from what article it was manufactured; and how strong drink could produce intoxication without passing through some process of distillation; likewise how wine could produce drunkenness without fermentation. Perhaps some of our abstinence friends can throw some light on this subject! Will they try?

We shall endeavor to prove that wine and strong

drink were given to God's chosen people as blessings; and that judgments came upon them for abusing those blessings. If we fail to substantiate these points, inform us of the fact, and we pledge ourselves to fall in with your system of total abstinence!

Moses said to the children of Israel 'and thou shalt bestow that money for whatsoever thy soul lusteth after; for oxen, or for sheep, or for *wine* or for *strong drink*,' &c. Deut. xiv. 26. Solomon says 'give *strong drink* unto him that is ready to perish, and *wine* unto those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more.'—Prov. xxxi. 6, 7. 'Go thy way, eat thy bread with joy; and drink thy *wine* with a merry heart, for God now accepteth thy works.'—Ecl. ix. 7. 'And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of *wine*.'—1 Chron. xvi. 3. 'Now that which was prepared for me daily, was one ox, and six choice sheep, also fowls were prepared for me, and once in ten days store of all sorts of *wine*.'—Neh. v. 18. 'And behold I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of *wine*, and twenty thousand baths of oil.'—2 Chron. ii. 10.

Thus we have proved, beyond a doubt, that wine and strong drink were not only given to the children of Israel, for medical purposes but for men in health. The doctrine of total abstinence, therefore, predicated on bi-

ble authority, is exploded, blown to the 'four winds of heaven.' Who will gather up the fragments? Beware lest ye tread upon forbidden ground!

Why it is, that men will not be content in following the plain simple rules laid down in the bible, I cannot tell. But there are always some ready to fall in with every new measure invented by man. Not that they are so benevolent and philanthropic, as to labor night and day, for the benefit of other people, without recompense: but they do it out of sinister motives. Thus with the abstinence people,* against all law and gospel, they have waged an eternal war against wine and strong drink, and fain would they drive it from the earth. To accomplish this object a society is formed in every town, papers are circulated in all quarters of the land and 'like the frogs of Egypt, they come up into our bed chambers, and kneading troughs.' Men, women, and children, are called upon to engage in the '*blessed work*,' and drive from among us, what God called a blessing, and gave to his children as such. So blind and infatuated have some of them become that they have polluted the sanctuary of the most high God.—*Sweetened water* is used as a substitute for that rich emblem of Christ's precious blood, shed for sinners upon Calvary's cross! The blessed communion is turned into ridicule by the professed servants of the Lord, and the last request of Jesus to his followers is mocked and perverted. If this is not commencing hostilities against

* There are some honorable exceptions.

the Lord Omnipotent, I know not what is! Would to God I could make those engaged in destroying that which Christ blest, (and commanded his followers to drink in remembrance of him,) hear my feeble voice, I would speak to them in words of doom! I would cry aloud, beware how you trifle with your Maker. 'For every creature of God is good and nothing to be refused, if it be received with thanksgiving.' Beware, lest you bring upon yourselves tribulation and anguish.—'Turn unto the Lord, who will have mercy upon you, and to our God for he will abundantly pardon.'

O, how preposterous it is for men professing to be teachers sent of God, to set themselves up as infallible and profess to know better what men need in meats and drinks than the Almighty. The Father of all mercies declares, 'Drink ye wine.' Modern teachers exclaim, Hold! That is a deadly poison!! God calls it a blessing. They call it a curse. Is the servant greater than his Lord? So it would seem in these degenerate days!

'The time will come that foul sin, gathering head, shall break into corruption.' That time has already come!—And the wisdom of God is impeached by his peace destroying and rebellious children. Why is it, that you thus make war against your Father and his holy word? Why is it, that ye will not content yourselves with taking the bible for your guide? Is office, money or popularity your object? If so, you shall have your reward. Time-serving parasites never gained those seats of hon-

or among the just, by their hypocritical abominations! Your ruin is inevitable, and how mortifying will it be to have those whom you have abused, and called drunkards, sing the *requiem* over your fallen expectations.— This shall be your fate! Hear it and tremble!!

Having shown that wine and strong drink were given to us as blessings, as much so as wheat, barley, corn, &c. I would direct your attention to those judgments of God which befel the Jews, for an intemperate use of those blessings.

‘Awake ye drunkards and weep, and howl all ye drinkers of wine, because of the new wine, for it is cut off from your mouth. The field is wasted, the land mourneth! for the corn is wasted, the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vine dressers, for the wheat and for the barley, because the harvest of the field is perished.’ Joel i. 5, 10, 11. Here we find that the Jews were deprived of their corn, wine &c. for their wickedness and intemperance.

After the judgments of God had had their proper effect in causing the rebellious house of Israel to turn from the evil of their ways, behold the return of God’s mercy. ‘Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say spare thy people, O Lord, and give not thine heritage to reproach.’ ‘Then will the Lord be jealous for his land, and pity his people; yea, the Lord will answer and say unto his people—Behold I will send you corn,

and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen! 'Be glad then ye children of Zion, and rejoice in the Lord your God.' * * * 'And the fats shall overflow with wine and oil.' Joel ii. 17-19, 23, 24.

Here Zion is called upon to rejoice, and to be exceeding glad, for the Lord had restored those blessings which he had taken from them for their intemperance. Here an important question arises. Should our abstinence folks be successful in driving wine from the earth, would they, in imitation of the Lord of hosts, endeavor to cause a return of that '*poison.*' Judge, ye candid. Look again at what the prophet saith: 'In that day will I raise up the tabernacle of David, that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build as in the days of old. And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and they shall drink the wine thereof.' Amos ix. 11-14.

I would now solemnly appeal to you, kind reader, and ask, Did the Almighty consider the juice of the grape a 'deadly poison?' Did he wish to 'poison' his children? O, shame on the inventions of men!

God gave his children wine as a blessing, they abused it, he took it away from them, and punished them accordingly! But did he give it to them again after they had amended their ways? Surely he did,

and called upon them to rejoice. Here would have been a glorious time to have formed an abstinence society. But the Almighty, not possessing the wisdom of modern divines, never thought of the subject. *'O, tell it not in Gath, publish it not in the streets of Askelon.'*

And here I would draw an argument from the administration of Jehovah, in which both the wisdom and goodness of God shine resplendent.

That wine and strong drink were given to the children of Israel under the superintendence of the God of heaven, I think has been fully proved. The question arises, for what cause were they given to this people? We answer, as blessings and tests, to try their obedience. God in his all-wise government has, since the creation of man, made use of measures to try the fidelity and obedience of his children. He has given man inventive faculties to work out means for support, and encouraged him in the pursuits of life. Thus—he created the vine which bears the clustering grape, and watered it with the dew of heaven. It grew and multiplied in all parts of the earth. Man, by his ingenuity, extracted the juice therefrom, and found it well-pleasing to the taste. God did not prohibit his creature man from partaking of this invention; but pronounced it a blessing, and permitted him to drink it with a cheerful heart. It became then a test. Should man use it temperately, and not abuse it, he should be commended for his fidelity, and receive a reward. Should he

use it intemperately, then should he be punished for his ingratitude and wickedness. So with the *barley, corn, and wheat*—created for the sustenance of man. They too, became ‘tests;’ but man abused them all, and has in every age of the world. But I would ask, has not the Almighty dealt out tribulation and anguish upon every child of Adam for so doing? It is a well established law, that a man cannot drink too much, or eat too much, without suffering misery. The drunkard is troubled with redness of eyes, bloated cheeks, and palsied limbs. The glutton, dyspepsy, gout, and a numerous train of internal and external diseases! But shall we drive from the earth those blessings, because some men have abused them? If God has placed them here as ‘tests’ to try our obedience, shall we impiously dare to destroy them? destroy what God approves? annihilate what he has created? We know that God will bring good out of evil, for we see it exemplified in the case of Joseph’s brethren; and shall we call in question the means used by the Almighty in the administration of his government? He declares that *‘he doeth his will in the armies of heaven, and among the inhabitants of the earth.’* Let us beware how we oppose the King of Heaven. He will govern his people in justice!

The doctrine of ‘total abstinence’ is not therefore a bible doctrine; it is at war with God’s holy word, and must be considered a human invention. What the Almighty does not approve cannot stand! Already it has lost its charm and novelty. The wheels roll very heav-

ily, and the '*liberals*,' are called to the work to rescue it from oblivion. We are sorry to see some of our order disposed to take hold of this work of extermination; for we believe it is not compatible with reason or revelation. Our *brethren* no doubt do it out of good motives, but I am confident that *they* will not be able to revive the work, for like other false doctrines, it has an appointed time. Already there are strong symptoms of her dissolution. Already she's—

' Past redemption,
Ga'en in a galloping consumption,
Not a' the quacks, with a' their gumption '
Will ever mend her;
Her flattering pulse gi's strong presumption,
Death soon will end her.'

If the friends of total abstinence would only be temperate in their measures, they might gain more proselytes (and I am confident they would more credit) among men. But they, like the advocates of the false doctrines run into extremes, and are not disposed to hear but one side of the question. When a man engages in the work he professes much benevolence for his fellow men, and would not do any thing to wound a person's feelings. This is a very fair profession, and would to God he would practice it. But wait until he is fairly initiated into office, clothed with a '*little brief authority*,' he soon grows warm on the subject, and before he knows what he is about he conjures up the in-

habitants of the infernal pit,* places the *grim Old King* behind a hogshead of rum in a distillery—sets him to retailing *Bibles and Rum*—blackens the character of respectable people, and throws community into disorder and confusion! Inquire the motive he has in thus disgracing humanity, and you will be gravely told—It is done out of pure '*disinterested benevolence*.' Benevolence indeed! Why a man might as well set fire to his neighbor's house and plead benevolence as to blacken his character and ruin his reputation.

I have said the abstinence folks go upon extremes. This is verified daily. But a few weeks ago, we saw an account, given by a certain editor,† of the proceedings of the second centennial anniversary of the founding of Harvard College. This editor remarked that he saw but one thing on the occasion, which was to him a source of regret. Well, what was that? Why he discovered intoxicating liquors—but as he has only mentioned *wine*, we presume *that* was the only intoxicating liquor on the table. The *literati* of New England, we are informed, sat a bad example. 'An example, detrimental to the temperance reformation.' We suppose by this as he has mentioned a 'free use of wine,' that the honorable gentlemen there assembled had a regular '*spreec*.' Else their example could not have been detrimental to the temperance reformation—for temperance,

* Rev. Mr. Cheever, Salem, Mass.

† Rev. T. Whittemore.

as we have shown, signifies moderation. We do not believe that they set a bad example to the cause of temperance, but feel more charitable toward them than our brother. If there were some there who *drank* too much there *might* also have been some there who *ate* too much. We know not that our brother himself is free from this species of intemperance. If such be the case the words of our Savior will apply, 'Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. Luke vi. 42.

Again, the subject of abstinence has been made a political question. Does any one doubt this? Let facts show that have transpired in this town! A gentleman* was employed to deliver a lecture on abstinence in this village. He came according to appointment, and delivered a *philippic* against the temperate people—told his friends to carry it to the polls. To the polls, he cried, and put none into office but what are abstinence men; To the polls they carried it, obedient to his commands, and strife and confusion ensued. Now we would not object to their carrying it to the polls, providing it were done understandingly. Many good, unsuspecting friends to their measures, do not discover their policy, and consequently are led to vote against their own political feelings. Do you wish to know how this is done? I can tell you in a few words (though not a politician.)

* Mr. Sargeant, Boston.

This town is decidedly in favor of the present administration. Those that are opposed are almost to a man abstinence men. Many of the latter have seized upon this enterprise, thinking that some republicans would sacrifice their political privileges, for the sake of putting them into office who would not grant 'licenses,' &c.—Thus a Jackson man is led to vote for a Whig, not because he likes his political sentiments, but he imagines that he will aid the cause of abstinence. By making the friends of abstinence believe that their object is to promote their cause, they are caught with guile and are led to vote against their brethren in politics. The object of the leaders in this speculation may be seen at a glance. They are at war with our republican government, under the guise of would be friends to abstinence. 'A word to the wise is sufficient!'

While on the subject of extremes among abstinence folks, I might direct your attention to the havoc that has been made among the unfortunate Baptists in this town. But I forbear! God grant that we may keep out of our ranks this desolation, which has come upon our neighbors, and preserve us from ruin.

But am I told if we have discovered evils among the leaders of the abstinence enterprise, we ought to take hold with them, and rectify the matter? What saith Holy Writ? 'Be ye separate saith the Lord.'—'What concord hath Christ with Beliel.' Did we approve of your abstinence measures, we should not fall in with you. No, gentlemen! You must set a good

example, and show that you are worthy of our support !

But we are informed that the cause is a good one, and we ought to be engaged in promoting it! What cause is a good one? If you mean temperance, we acknowledge it is not only good, but a glorious one, and we will go with you heart and hand in preaching it among men! But if you mean 'total abstinence,' we deny that it is a good one, and until you bring us a 'Thus saith the Lord,' to prove it, we shall oppose it. We recollect that you once said, 'the temperate drinker was worse than the drunkard.' *That* you once called a *good* sentiment. But public opinion has made you take back the assertion; you are now endeavoring to wipe off the reproach you have brought upon your '*good cause*.'—God grant that you may be successful in your labors!

We are now told that the example of the temperate drinker is bad. But this is false; for God commands his children to be temperate and it is all that is required by his law. He loves the temperate man, and woe unto you who abuse him. The example of the temperate drinker is moderation, and if all men would imitate him there would be no drunkards. But you say, all intemperate men were once temperate drinkers, so were all gluttons once temperate eaters, and shall we abstain from eating because some men eat too much.—We might with the same propriety, as to utterly abstain from drinking!

But you say intemperance in drinking is such a great

evil, that societies ought to be formed to put a stop to it. There are other evils in the world, I am confident, as bad as this. One especially that produces as much misery, and corrupts society as bad as intemperate drinking. Do you ask what it is! Look at your seventh commandment! Why not form a total abstinence society on that principle?

Were it proper I might point you to families that have been ruined by this species of intemperance! I might point you to the heart-broken victims of debauchery, who roll in filth and corruption! I might present you with facts that would make—

‘E’en angels weep.’

Humanity shudders at the crimes of guilt committed in our land. But come, ye disciples in favor of abstinence societies, come, buckle on the armor, and by your influence create an abstinence society against this vice. We pledge ourselves to furnish you with bible testimony sufficient to warrant you in the enterprise. Surely, the *cause* will be a good one. And if it would be proper to form a society in the one case why not in the other? We pause for a reply.

No one doubts but what there is too much intoxicating liquor drank in our land. But to say no man shall drink any because some make too free a use of it is presumptuous in the extreme. Preach temperance to the people as the apostles did. But don't influence them to sign a pledge and make them hypocrites. God

requires his creature man to be temperate not only in drinking, but in all things. Intemperance in language is a great sin. And O, how much sin has been committed in this town by this species of intemperance to further the abstinence measures! More, I'll venture to say, within five years, than by drinking ardent spirits.

Let the ministers of the New Testament do their duty in preaching temperance to the people in connection with the gospel, and if they fail in reforming mankind by those means God has given them—let the civil power of the land be put in force: Follow the example of our selectmen,* and it will do more good in reforming the intemperate drinker than fifty sermons on total abstinence. This is my candid belief, and I am not alone in this opinion. Let drunkenness be punished as a crime, and then will all men have justice done them. Lock up the rich man who gets drunk on wine, with the poor laborer, who gets intoxicated on whiskey, and my word for it, you will do more good by these means, than by compelling people to sign that which they never mean to live up to.

If any man asks how much I would allow a person to drink of wine, &c. I would answer, 'Let no man judge' another, 'in meat or drink.' 'To his own master he standeth or falleth.' All I can recommend is, 'Be not

* Within a few months they have carried two individuals to the house of correction. This meets the approbation of community.

drunk wherein is excess.' So the apostles preached, and 'so we preach.'

There are many other points that I should like to notice, but the length of this Expose warns me to draw to a close.

In conclusion, let me exhort you, my fellow citizens, to be up and doing. The law of Athens at one time, made it a capital offence, for any citizen to remain neutral in times of danger. Let us adopt this sentiment as our motto, 'Hang the banner on the outer wall,' and guard the rights of our republic. Should those of whom we have freely spoken marshal their forces at the approaching election, then look well to your interest.—'Let us see every heart a shield, and a drawn sword in every hand, to preserve the ark of our political safety. Let there be reared a fabric upon our national constitution, which time cannot crumble, persecution shake, nor revolution change—but which shall stand among us like some lofty and stupendous Appenine, while the earth rocks at its feet, and the thunder peals above its head, it shall stand firm and immutable as the pillars of eternity!'

LETTER TO REV. T. WHITEMORE.

REV. SIR:

I am much obliged to you for the notice you paid my pamphlet in your paper of last week. I expected that you would oppose its sentiments, and therefore am not wholly disappointed. As a kick from a wise man is far preferable to the flattery of a fool, I will, by your permission, say a few words by way of reply.

You entreat the public not to receive the sentiments of this pamphlet in question, as the sentiments of the Universalist community in general. You say you know they are not so. Now when a man says he *knows* a thing to be true, it is a very easy matter for him to prove it. I deny that the Universalist community are in favor of the *measures* of the total abstinence party; and I call on you to prove your assertion, or take back the charge. Were you to examine the Universalists, on this subject, you would not find but very few of them in favor of your measures. Out of the one hundred preachers that we have in New York State, you will not find *twenty* among them that will advocate the violent measures of abstinence men.

Whether the Universalist denomination will regret the publication of this pamphlet, or not, I cannot tell;

but I do know many of them who do regret to find a professed disciple of Christ at war with the King of Heaven. If I had advanced sentiments incompatible with revelation, why did you not say so? If I had given a wrong meaning to the word temperance, why did you not show wherein? I endeavored to show how the Apostles preached temperance. If you feel disposed to wage a war with any one, direct your artillery against them. We will see that you have an 'Open field and fair play, and let God speed the right.'

In the Bramble I showed that temperance and abstinence had two different significations. That abstinence men had stolen the word temperance, (it being a softer word) to further their measures. I did not, as you say, oppose the temperance reformation. But I did, and by the help of God I always will, oppose the iniquity and abomination of the abstinence party. The abstinence people in this town, and in other places, deeply lament the intemperate measures that have been adopted to promote their cause. But you, Mr. Whittemore, seem to approve of their conduct. I am informed that you once remarked in this town, that the common people always took the lead of the clergy in every thing, and that when the *laity* said the word the *priests* had to 'knock under.' I can now use your language with propriety. 'I most deeply deplore the fact that there is a man in Mass. professing to be a teacher of the Gospel, an herald of peace and good will to men, *whose sentiments are so far below the moral standard of the age.*'

Come Mr. W. you must acknowledge that you abstinence folks have become intemperate. Yea, as intemperate in your measures as those who get daily intoxicated on Rum. Whether the consequences are as bad will be an after consideration.

But you say, you are 'sick with the bombastic style of this pamphlet.' I am very sorry that the *truth* has made you sick, Mr. Whittemore. Your case is a hard one. But let us see what can be done. Take and read the pamphlet over again. In it you will find 24 passages of scripture; receive them as the words of Almighty God, and if they fail in curing you of your sickness then call me a *quack*, and say, my prescriptions are good for nothing.

That there is danger sufficient to justify us in speaking warmly on the subject, will not be doubted, by any man of liberty and equal rights. Temperance, has, as we have seen, been made a religious and political 'Hobby,' to ride a few corrupt *aristocratical* office seekers into power. Towns and communities have been thrown into commotion, by aspiring demagogues who would sap the foundation of civil justice, and overthrow our republican institutions. Ought not every lover of peace and good order, to speak out, and warn mankind of danger? Yes! 'In tones of thunder!!'

You say, Mr. W. that I attempted to show that it was right and just, and a matter of duty for men to use intoxicating liquors. So I did—and so I would now contend. What was stimulating drinks made for, if not

to use? What did Moses tell the children of Israel to purchase wine and strong drink for, if he did not wish and intend to have them use those drinks? The scriptures do not recommend an intemperate use of them, but a temperate. I have never recommended stimulating drinks as a common beverage. But I have said, and do say, that it is the duty of every man, to use alcohol, when necessity requires. *It is*, therefore not only *just* and *right*, but the *duty* of every man to use intoxicating drinks. But no man has a right to abuse them!

Speaking of the kind of temperance that I advocated, you quoted the following—‘If a temperance man is seen in the day time going to the store,’ &c. Yes, Mr. W. I would have him go in the day time, not wait till after dark, as you will find described immediately after the last quotation! Yes! I would have him go in the day time. I do not believe the ancient people of God, waited till after dark, before purchasing their wine and strong drink; neither do I believe that they hid them under their cloaks, or under a Bushel.

But again, you say, ‘Now a man who makes no use whatever of intoxicating liquors, the author of this pamphlet will not allow to be a temperance man.’—Surely not. Unless a man can be temperate in that from which he entirely abstains. A person cannot be called a temperance man in drink, unless he makes some use of it. And when an individual abstains from any article, the word temperance will not apply. But

your views of temperance, Mr. W. must be peculiar to yourself. But a few weeks ago, you observed that any use of intoxicating liquors as a drink, or beverage, was an intemperate use. Surely you did not learn that idea from Walker, Webster or Johnson. Please inform us, how you come to that conclusion—for there is *wisdom* in the remark.

'Such temperance men' (as are not ashamed to go in the day time to the store, &c.) you think, 'will rally around my banner.' Thank you, Mr. W. they are the ones we want. Give us the temperance man, and you may have the disciple of abstinence, who under the garb of hypocrisy would

'Steal the livery of the court of Heaven, to serve the Devil in.'

Yea, we will do more, we will throw the intemperate drinker into the bargain, for you are both upon extremes.

If you or any other abstinence man feel disposed to take hold of this work, then grapple with the doctrine of temperance as laid down in the 'Bramble.' Show that God gave us wine and strong drink to curse us—that Jesus Christ and the Apostles were wrong in their views of temperance, and that temperance is abstinence.

Yours Respectfully,

JOHN GREGORY.

Woburn, October 28, 1836.

Finding that Mr. Whittemore would not publish the above letter, I sent it to Mr. Skinner, Editor of the 'Gospel Sun,' and requested him to give it an insertion in his paper. But *he* refused! urging that he did not wish to offend Bro. Whittemore. Had this letter been addressed to any Orthodox Minister, these editors would not have hesitated a moment in giving it publicity. They are not so very sensitive about incurring the displeasure of their opponents as they are one another! This fact confirms me in the belief of the report that is going the rounds, that there is a combination (with a particular few) in this vicinity against me. When the Bramble made its appearance, a friend of mine being in the Trumpet Office, informed Mr. Whittemore that I had received requests from clergymen to exchange.—Mr. W. was quite surprised, and said with emphasis, that he should like to know the man that would exchange with me. A short time ago, a Brother promised to exchange with me in Dec. but on writing to him, on the subject, he changed his mind, and said he would rather not, for the present. Two members of my society, called upon him, for his reasons. They asked him if he had learned any thing against my moral character. He answered in the negative. They then wished to know if he would not exchange on account of my views of Temperance. He replied *that* was no objection. But the reason was, he had learned from some of his ministering brethren, (undoubtedly at the

Trumpet Office,) that there was difficulty in my society. *

But a few days since, another Brother, after promising to exchange, and appointing a time to effect it, sent word, a day or two previous, that he wanted to *dreadfully*, but could not *conscientiously*. No. He could not exchange with me, until the brethren around me would. He had probably learned from the same source, that there was difficulty in my society.

After finding this state of things existing against me, sent a short communication to Bro. Skinner, on the subject, and received from Bro. Farnsworth, a line, advising me, not to have it published. He stated that he did not believe my brethren would *refuse* to exchange with me—that he had a better opinion of the Universalist Clergy than to refuse such civilities. He and the world may now see that brethren who knew nothing against my moral character, have refused to exchange. And why? Because they learned (no doubt from the

* In our society there are a few individuals, who are opposed to the Bramble—but the number is very small. Where there is one against it, there are ten in its favor. And where is the society in Mass. that has not some members in favor of my sentiments on temperance? I'll venture that one cannot be found that does not contain more in favor of bible temperance, than there are opposed to it in my society. Should I be justified in refusing to exchange with any brother on account of there being a half a dozen individuals in his society opposed to my views of temperance? Judge ye!

Trumpet Office,) that there was difficulty in my society.

But a year ago, my brethren in this vicinity, installed me pastor of the first Universalist Society in Woburn. They then pledged themselves, to assist me in prosperity and adversity. On my part I obligated myself to preach the word faithfully, to 'shun not to declare the whole counsel of God.' Let any man show that I have departed from the pledge then given, and I will peaceably withdraw from the order.

On that occasion, they gave me their hands, and I supposed their hearts, that they would stand by me, as long as I remained worthy of their confidence. Had I gone counter to the rules of the Gospel, their duty would have been to have expelled me, and not to have denied me the privileges of the ministry. But because I had the independence to lay my views of temperance, before the public, they have sought to ruin me by prejudicing the Brethren against me. Be it so. I know in whom I believe and trust; and believing, I am bold in proclaiming the truth. The Gospel I have taken for my guide, and I can truly say with the Poet—

'Should all the forms that men devise,
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the Gospel to my heart.'

'Whoso readeth let him understand.'

"THE HOE."

I would apprise the reader that a pamphlet called "The Hoe" designed to uproot the "Bramble," has lately been published. The author, in his haste to get his work out of the press, forgot to furnish his "Hoe" with a handle. The hoe is a tool designed for agricultural purposes, and is good for nothing without the necessary appendage. We, therefore, out of kindness to the owner, will furnish his Hoe with a handle.

After furnishing his Hoe with a handle, we shall beg the privilege of handling his Hoe, and endeavor to dig up the Thorns, Thistles, and Briars which he has planted! A word on the propriety of choosing a Hoe to uproot a Bramble.

Every man should possess a sufficient degree of wisdom, to enable him to select such implements as will best suit the occasion on which he designs using them. For instance, a wise man would not undertake to hew down the trees of the forest with a penknife, nor overturn the Alleghany Mountains with a tooth pick; therefore, in choosing implements to bring about any desired event, due caution should be paid in selecting those that will prove the most effectual. The Hoe, therefore, instead of being a proper utensil to uproot the Bramble, is, as we have seen, only fit to dig around its roots, causing it to grow and spread with the greater rapidity!

And who is the author and owner of this celebrated

Hoe? Geo. P. Oakes, a "Type Setter," of Boston. Why, did he not put his name to his splendid production? Because he was ashamed of the *brat*, and like an unnatural father denied it of its birth right; and thus the illegitimate thing—

"Deform'd, unfinished, sent before its time
Into this breathing world, scarce half made up,
And that so lamely, and unfashionable"

that not an honorable man in all this mighty kingdom feels willing to say a word in its favor! Why, what an ungrateful man this "Type Setting" disciple of abstinence must be?

But who is Geo. P. Oakes? Let facts show. He is the individual who printed my work, called "The Bramble." Being desirous to have my pamphlet published, I called on Mr. Abel Tompkins of Boston, and requested him to do the job. He employed Geo. P. Oakes to do the work. I was told that I could have it in one week, Saturday or Monday. On Monday I went to the office of Geo. P. Oakes, and he had just commenced the work. I entered into conversation with this *gentleman*, and he informed me, if I mistake not, that he had never joined an abstinence society, and that he could not approve of the violent measures of the total abstinence party. My work was delayed one week, and a *celebrated* character of this town, says he read the proof sheet of the "Hoe" the same day that my work arrived in Woburn. The Bramble was delay-

ed one week beyond the appointed time, and the Hoe came out the same day that my work was finished! "A word to the wise is sufficient."

THE PREFACE OF THE HOE.

The author informs us that on examining the Bramble, "Momus destroyed the equilibrium of his philosophy." Whether this man lost his philosophy in perusing my work or not, I cannot say, but he has surely shown himself wanting in sound judgment. We however feel disposed to think he never had any philosophy to lose. But he does not pretend to answer my pamphlet *seriously*. Why then does he undertake to argue some parts of the subject in a grave and serious manner? yea, why does he wax so eloquent and pathetic on certain points. Surely some parts of the Hoe would draw tears from a *grind-stone*! This *sapient type seller* acknowledges that this is a free country, that every man has a right to express his opinion on all important subjects, and then falls to abusing me for opinions' sake in the most uncharitable manner—

"O judgment, thou art fled to brutish beasts,
And men have lost their reason."

As to the duty which prompted me to write the Bramble, I would inform Geo. P. Oakes, that it was a religious duty arising from a desire of promoting the cause of truth and righteousness, and he will find that

duty enjoined upon all mankind, in the Holy Scriptures. This kind of morality (not arising from toleration, the commands, or permission of men) Mr. Oakes will find in that Book, of which he appears to be totally unacquainted. But the author of the Hoe quotes Scripture; so does the Devil when necessary, and no one thinks him any the better for it. Mr. Oakes is not acquainted with my friends who solicited me to write the Bramble. I have taken the trouble to collect the names of a few individuals in this town, and as for their loving gin toddy, &c. better than the disciples of abstinence, I do not believe. There is this difference, however, the former drink what they wish in the day time, while the latter wait till after dark. Instead, therefore, of praying, "Preserve me from such friends," I lament that we have no more of them. I expected no favor from the abstinence people, and therefore am not disappointed. I knew that but very few of them would be willing to practice on the injunction of our Saviour. "All things whatsoever ye would that men should do unto you, do ye even so to them." I however, ask no man's friendship, unless I can have it on honorable terms. Let the public judge whether I have held out any inducement in the Bramble, for men to live temperately. All I ask is, let them judge righteous judgment! *Infi-*
dels may not find any inducement in my work, for men to live soberly, for they do not believe the Bible. Between intemperance and abstinence, temperance must stand, and I have yet to learn that she is in any pre-

dicament—for intemperance and abstinence are as wide apart as are Heaven and Hell!!

THE HANDLE FOR THE HOE.

In handling the 'Hoe,' we shall endeavor to keep as far from that *low, vulgar, and slanderous* style in which it is written, as we possibly can. But at the same time, as Mr Oakes appears to be the official organ of the total abstinence party in Massachusetts, we shall use the rod and scourge him severely for his impiousness in daring to injure us by personal invectives. Had I ever assailed this gentleman, or wronged him in any way, he might have had some excuse for heaping upon me abuse and slander. But no : he cannot say that I ever injured a hair of his head. Can he say the same of me ?—No ! By misrepresenting my statements, and calling me a Minister of unrighteousness, and insinuating that I was a tipler and a drunkard, the impression has gone abroad, where I am not known, that I am such a character as he has represented. I would inform Mr Oakes that there is a law against Slander : And I would have him beware—lest while he thinketh he standeth, he meets with a fall. He

"Who steals my purse, steals trash : 'tis something, nothing :
'Twas mine, 'tis his, and has been slave to thousands ;
But he that filches from me my good name,
Rabs me of that which not enriches him,
And makes me poor indeed."

The author of the Hoe says, "The Bramble commences with an address to the 'Kind Reader,' whom it charges to 'read, pause and consider.' I shall endeavor to do so—but fear when the author charges his readers to 'consider,' he is fighting against his own cause." Now had Mr Oakes complied with my request, he would not lay under the charge of retaining my Manuscript until he could prepare an answer. As for fighting against my own cause by entreating the reader to pause and consider, I have no fear of the result: for it is those who do not consider, that fall in with the total abstinence measures.

He goes on: "I never happened to hear of any very active Agents or Lectures in the moderate drinking cause." What does this man mean by moderate drinking? Why, such as I 'denominate Bible temperance.' Then this man never heard any lectures on Bible temperance. Where has he been all the days of his life, that he has not heard any one lecture on so important a topic? Can it be possible that he has attended the meetings of Fathers Ballou and Streeter, without hearing them declaim against intemperance, and urge the necessity of temperance in all things? But he says—"I never knew an advocate of moderate drinking (i. e. of Bible temperance,) to exert his energies to put down *immoderate drinking*." There is not a clergyman, I presume, in the city of Boston, but what is in favor of moderate drinking, when it is necessary, and that is all for which I contend. Consequently, Mr Oakes never

knew a man to preach against drunkenness without he belonged to a total abstinence society. How is it, ye venerable servants of Christ, who have worn out your lives in preaching the doctrines of the New Testament? Have you never exerted your energies against immoderate drinking? A stripling has risen up in your midst, who has attended your meetings for years, and declares he never knew a Bible temperance man to war against drunkenness and dissipation. I verily believe Mr Oakes knew better when he made the declaration.

Again, Mr Oakes says: "In Ann-street or Broad-street, of this city, he might drum up a great many recruits."

The Ann-street and Broad-street votaries of Bacchus, with all their sins about them, I verily believe are as free from crimes and iniquity, as are the violent disciples of abstinence; who abuse every man that will not fall in with their measures; yes, as free from iniquity as those hot headed zealots in the abstinence cause, who prowl around the country, and scatter discord and disunion. The drunkard does not attempt to deceive; but the abstinence man does, and by his intemperate zeal destroys the peace and good order of society. I plead not the case of the drunkard, but that of the temperate man, who has been insulted and abused, without just cause. Mr Oakes thinks that many of the Ann-street gang would rally around my banner. I would inform my antagonist that were I to have my choice between that gang and the same number of abstinence

men, who have patronized "The Hoe," I would choose the former : for I might possibly, by preaching the doctrines of the Bible, reform some of them, and by so doing imitate my Master, who thought it not beneath the dignity of his station to eat and drink with publicans and sinners. While the latter, professing so much benevolence, and possessing so much self-righteousness, would be too much like the old Pharisees—"Stand by thyself, come not near me, for I am holier than thou." He says, "but this mighty man of Woburn does not intend to be very *moderate* in dealing his blows upon the TEMPERANCE CAUSE." I have never spoken against my own cause and sincerely hope I never may. Again: "He has come forth with full powers, as *Salan's Plenipotentiary*!" Well, it were better to serve the Devil on honorable terms, than to do the dirty work of men who are ashamed to do it themselves! But what saith Christ?

"If they have called the master of the house Beelzebub how much more shall they call them of his household."

He says—"Here we begin to learn that this Mr Gregory (whose name we do not recollect to have heard before,) is one of the great men of the earth." Does Geo. P. Oakes mean to say that he does not know me? Let me introduce a few facts. I was introduced to him more than a year ago, and probably have spoken with him more than a dozen times since. And still he says he does not recollect of hearing my name. On the second Sunday in November, 1835, I delivered an address

before the "Young Men's Universalist Institute," to which Geo. P. Oakes belongs, and shortly after received the following:—

Boston, Nov. 20, 1835.

REV. JOHN GREGORY—

DEAR SIR:

It affords me much pleasure to inform you that at a regular meeting of the "BOSTON YOUNG MEN'S UNIVERSALIST INSTITUTE," you were unanimously admitted as an honorary member. Your presence is requested whenever you can make it convenient to attend.

Yours very respectfully,

GEORGE C. PIPER, *Rec. Sec'y.*

From these facts, no candid man will doubt but that George P. Oakes was well acquainted with me, and that he told a falsehood to make the readers of the *Hoe* believe that that disgraceful production was written by a stranger. O, how much sin there is committed by advocating a bad cause!

Again, Mr Oakes quotes the following passage from the *Bramble*: "We believe your *measures* are corrupt, your policy bad, and your zeal without knowledge." In reply he says, 'If our *measures* are corrupt, it is because they are not used. The moderate drinker will never let his *measures* get rusty.' This is a specimen of the caviling of the famous author of the *Hoe*. Why did he not come out like an honest man, and acknow-

ledge that the measures of the total abstinence party were bad, (as they acknowledge themselves) and thank me for stirring up their minds in remembrance, that they might sin no more? "The moderate drinker will not let his measures get rusty!" I should like to see the measures of the abstinence man, but he keeps them locked up, and only uses them in cases of sickness. I'll venture to say, however, that they are not rusty, for most of these abstinence people are sick as often as was the man who joined a total abstinence society, and that was every day. His wife remarked that she wished her husband would go and take his name from the "pledge," as that allowed him to drink 'alcohol,' when sick, and added, 'it is twenty days since he joined the abstinence society, and he has been sick every day since.'

As for the "nefarious men in England and America" reforming so many drunkards, I do not believe. Where they have reformed one intemperate man on alcohol, they have made ten drunkards on an intemperate zeal. Hence it is only throwing intemperance in another channel. I do not believe there is any difference in the sin, between intemperance in drink, and intemperance in passion. But I have yet to learn that there are less drunkards now, than there was seven years ago; even those English and American reformers, cited to appear before me, no doubt many of them would be found wanting!

But Mr. Oakes says my arguments are tortorious and irrational. This comes with an ill grace from one

who has not discernment sufficient to discover the force of an argument. I should think another lesson in the school of a certain *Abstinence Speculator*, would be quite an improvement to this Type Setter. Let him look to it before he attempts again to scandalize one he does not know. He thinks Mr. Cheever's conduct has been as irreproachable as mine. That may be; but by the good providence of God, we were never whipped for abusing our fellow creatures, nor shut up in prison for slandering our neighbors. Mr. Oakes can undoubtedly say the same. But had I slandered Mr. Oakes as he has me, I certainly should be fearful of going out of doors after dark!

The insinuation of Mr. Oakes that I had disgraced the pulpit, when he knew nothing about me,

"Is base, and poor, unworthy of a man
To write a scroll, so villainous and base."

But the witty fable—Lord preserve the *lamb*! our risibility was somewhat excited when we read this, and we could not refrain from exclaiming—

"You have a nimble wit;
I think it was made of Atalanta's heels."

Again, our author quotes—"I have heard a great many lectures on temperance, but I never heard but one that exhorted people to be temperate in the Bible acceptation." To this he remarks: "What! only one! It appears then you Bible temperance people are not very zealous." This perversion of the meaning of my

language must, I think, have been seen by every enlightened person who has read the Hoe. I was speaking of lectures devoted expressly to the subject of temperance—and by my saying I had not heard but one that advocated temperance in all things, he draws the conclusion that there never was but one delivered by the advocates of Bible temperance; well might he say, “Momus destroyed the equilibrium of my philosophy.” I believe he spoke the truth. But I would inform Mr. Oakes that I hardly ever preached a sermon in my life without exhorting my hearers to live sober, temperate, and well ordered lives; and I believe I have done as much good in this way, by preaching Bible temperance, as many have in preaching the system of total abstinence, unconnected with the gospel. We do not employ agents to lecture on the subject of temperance exclusively, for this reason: we would have every man do his duty in his own neighborhood, in persuading people to live religiously. We believe that if every temperate man, would do his duty, intemperance would soon be banished from the universe. Let them try it, and see what effect it would have upon community.

But again: After quoting a line from the Bramble, in which I declared that Solomon did not belong to a total abstinence society, he remarks—“Any one would draw the same conclusion from the writings of Mr. Gregory of Woburn.” Then of a truth I perceive there is an affinity between Solomon’s views of temperance and mine. *You do me honor over much!*

But our antagonist grows serious and attempts to argue the point that total abstinence is temperance. This is certainly commendable, for argument is far preferable to abuse. Well, how does he attempt to establish his premises? By quoting my dialogue with his abstinence brother. This brother in the Bramble told me that he did not drink *any wine or strong drink*, and still called himself a temperance man. Mr. Oakes takes up this subject for his friend and advocates his cause. Mr. Whittemore and others have quoted the same dialouge, and given in their credence against me. I then must contend with these mighty champions, or give in that I am in the wrong. Some Post has said

"A man convinced against his will
Is of the same opinion still."

My will not being convinced, I beg leave respectfully to dissent from them in opinion. You will bear in mind, kind reader, that the man in the Bramble says he does not drink *any wine nor strong drink*, and still calls himself a temperance man in drink, for it was of drink that we were speaking. Taking the definition I gave of the word temperance in the Bramble, I cannot perceive how that word can apply to any thing of which we do not partake. Temperance is the moderate use of any object. Abstinence is the disuse of any self gratification. But if temperance be total abstinence, then to totally abstain from all acting and drinking, would be temperance. Well, Mr. Oakes how do you like this conclusion? You say temperance

is abstinence, then I say to abstain from *all things* would be temperance! Will you try it again yorick?

Mr. Oakes does not like my illustration, that abstinence is not temperance, by the man's going to Boston. I cannot help it, the person was a thorough going abstinence man, and started for the city, Oct. 10, 1836, and should he not meet with any whirlwinds, storms, or tempests, he may *possibly* reach Boston by spring. Call at the Temperance Journal Office and inquire!

It will be recollected that I asked the question in the *Bramble*. Why the apostles did not form themselves into a total abstinence society. To this Mr. Oakes says—"The circumstances in which the apostles were placed admitted of forming but few societies of any kind, like lambs among wolves, hunted up and down like beasts of prey, but few advantages were afforded them for organizing and managing what in this our day, can be done with every facility at our beck." Admitting this, I wish to propose one single question: Did the apostles look upon wine and strong drink to be deadly poisons? If so, would they not have left a command for future generations to war against their use? Most assuredly they would! Now show us the book, chapter and verse, where any of the apostles have spoken against the temperate use of those drinks. Come, we challenge you to the work! Bring forward your strong proofs, if any you have, or abandon the field. If they considered a temperate use of wine and strong drink wrong, or injurious, they have said so some where in

the Bible, and you are authorised by them to form total abstinence societies against those drinks. Now to the work and show us your authority for the course you have taken.

Our opponent says again—"Our author very triumphantly quotes Paul's advice to Timothy: 'Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.' As this is the only place in the New Testament where wine is recommended, all moderate drinkers make the most of it." "*Drowning men will catch at straws,*" is the old saying and this is credent, by the handle Mr. Oakes makes of Paul's advice to Timothy. This is the only place we are informed, where wine is recommended in the Bible. We'll see. About 1800 years ago, if I mistake not 'there was a marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus and his disciples were called to the marriage. And when they wanted *wine*, the mother of Jesus saith unto him, They have no wine. * * * And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, fill the water pots with water. And they filled them up to the brim. And he saith unto them, *Draw out now, and bear unto the governor of the feast, and they bear it.* When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the Governor of the feast called the bridegroom

and saith unto him, every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.' Here the great Savior of mankind changes water into wine, and not merely *recommends* but *commands* his servants to bear it to the governor of the feast. Yes, he actually changes water, pure cold water into what the abstinence people call '*poison*.' With this fact before his eyes, let Geo. P. Oakes hide himself behind the shadow of his own invisible greatness! But again, Paul says: 'Be not drunk with wine, wherein is excess,—Eph. v. 18. Now what does this language imply? simply that the people whom he addressed must not make an intemperate use of wine. He does not say, you must not drink a drop of that '*Dragon's Blood*.' But I recommend you to drink temperately. Do not drink to excess. The very language shows that they might use it, if they would not drink too much. But if he had considered it as bad as many people do in our day, he would have commanded them to entirely abstain—to join a '*total abstinence society*.' Many, I recollect, have said with scorn, when I have brought these arguments forward for consideration, 'O, you can prove any thing by the Bible. It is like an old fiddle, you can play any tune upon it you please.'—Let us then turn Infidels, and burn up our Bibles!

Again: Our author says—'Mr. Gregory has introduced several passages of the Old Testament, to show that wine and strong drink was permitted by Moses,

and recommended by Solomon. *Admitting the past, we* are yet to learn that the wine and the strong drink, used in that day, were as ruinous in their effects as those used now.' Now I would have the reader examine those passages in the Bramble, and then read the remarks of our opponent upon them, and if he does not exclaim—O, Mr. Oakes, 'Thou art more puzzled than the Egyptians in their fog!' I shall be much mistaken. 'As ruinous in their effects.' Strange indeed! Those drinks produced intoxication in the days of Noah and Lot, and surely they do no more in our generation.—The people in the times of Moses might not have got drunk as often as some folks do now, but then there is no doubt but what they *acted* as bad. But we are informed that 'many things were permitted under the Mosaic dispensation, that are not permitted now.' He mentions polygamy, and triumphantly asks, would Mr. Gregory recommend polygamy and promiscuous love to the practice of Christians? By the aid of truth we shall endeavor to sweep away the sophistry which this disciple of abstinence has used, and show the weakness of his argument. He partly acknowledges that wine and strong drink were permitted in the days of Moses. Let us hear what the great Prophet saith. 'Thou shalt bestow that money for whatsoever thy soul desireth; for oxen, or for sheep, or for wine, or for strong drink.'—Here is an express command, to the children of Israel, to drink wine and strong drink.

Now let us see if Mr. Oakes has produced a com-

mand in favor of the evil he mentions as explicit as I have in favor of wine or strong drink. He has made the declaration that the bible permits Polygamy. Can he adduce any proofs to show that the Almighty sanctioned a law in favor of that vice? No. He may search the Bible from Gen. to Rev. and he cannot find a word in favor of that species of intemperance. There is no Law of God in favor of Polygamy. It is incompatible with reason and revelation. But Mr. Oakes says it was permitted, and insinuates that it is as lawful to practice Polygamy as to drink wine or strong drink. O thou blessed Savior! forgive their wonted attack upon thy wisdom, and pardon the rash intemperate man, who has dared to blacken thy character. Polygamy was permitted, so was Stealing, Lying and Swearing permitted; but were men justifiable in committing those crimes? Mr Oakes has been permitted to abuse his fellow creatures, but then he had no authority for so doing. I leave you to judge kind reader, whether our opponent has answered my arguments in favor of wine or strong drink.

Mr. Oakes says, 'we really believe that Mr. Gregory has mistaken the banner under which he professes to be enlisted, and that instead of being a minister of the Gospel, he is a preacher of unrighteousness.' If vindicating the doctrine of temperance be unrighteousness, then have I mistaken the banner under which I have enlisted.

Again. 'He comes forth to fight against truth and

righteousness, with the Bible in his hand.' If the temperate measures adopted by the abstinence party be truth and righteousness, then have I come forth to fight against them.

Once more. 'He enforces the duty of *all men* to drink liquors *moderately*, in the most violent manner.'— 'This is false, and a specimen of the Moral Honesty of my opponent.

He says—'He approaches the door of the sanctuary, with a keg of whiskey lashed to his back, and fights hard, with tooth and nail, for admittance.' The reader may be at a stand to know the meaning of this last quotation. Were we to understand it literally, then Mr. Oakes would have the world believe, that we are in the practice of carrying a 'keg of whiskey,' into the meeting house, on Sundays, to treat our friends.— Ha, ha. Quite accommodating. But were we to understand it to be a reply to my remarks on using wine at the communion, which undoubtedly he meant, then the unjustifiable attack upon the Holy service will be discovered. Had not the author of the 'Hoe' better examine himself and see whether he is for or against the great Redeemer of mankind! Speaking of intemperance in drink, I remarked that there were other evils as bad, and having mentioned the breach of the Eighth Commandment, asked why they did not form societies to put a stop to that vice. Our Author, in remarking on the subject, labors hard to make the reader believe that we are opposed to Abstinence societies

on the ground that their advocates do not form societies against incontinence.

We were then arguing the impropriety of forming societies against any particular vice! And meant to be understood, that in our opinion, it was not consistent to form societies, and spend all our time in warring against one species of intemperance, while others were allowed to destroy the peace and good order of society, and plunge the human race into the dark gulf of corruption. We believe that societies such as '*Anti Gambling*,' '*Anti Swearing*,' '*Anti Slavery*,' '*Anti Tea and Coffee*,' '*Moral Reform*,' and '*Abstinence Societies*,' have a bad tendency; that the cause of truth and righteousness is injured by them and that the very measures adopted to support those societies, tend to increase drunkenness and dissipation. We have had a little experience in this matter, and we do know, that wherever the measures of the abstinence party have been urged, that the cause of Temperance has suffered. To besure they may prevail upon a few intemperate men, to leave off their sinful habits, for a few days, and may gain a large number, to sign their pledges, but then they disgust the most sensible of community, with their intemperate proceedings, prejudice the people against one another, break up societies, and the peace of neighborhoods, and make others as intemperate as themselves! The measures therefore adopted to bring about the remedy, are worse than the disease.

But Mr. Oakes says, intemperance in drink, is the

'father of all crimes.' This is a very common saying, but nevertheless, a false one. Is Gluttony, Incontinence, Gambling, Swearing, Murder, Stealing, Forgery, Arson, and the long catalogue of Crimes, which blacken the pages of history, produced by intemperance in drink? We know that men have committed crimes, under the influence of intoxicating drinks, but to say that intemperance was the first cause of their sinfulness is what no honest man will admit: and if Mr. Oakes' cause of total abstinence cannot be supported by the truth, I would advise him to abandon the ground he has taken.

Our opponent says—'But does our author propose no means for putting a stop to intemperance? Oh, no.'—Now for a specimen of the inconsistency of Mr. Oakes. He asks a question, and then answers it in the negative. He then proceeds to give the means which I proposed. 'Let the ministers of the New Testament do their duty in preaching temperance to the people, in connection with the Gospel, and if they fail in reforming mankind by *those means* God has given them, let the civil power of the land be put in force.' This unjustifiable contradiction I trust will not be overlooked by the reader. According to the reasoning of Mr. Oakes, the New Testament furnishes no means, to put down intemperance. This is perfectly in keeping with other Infidel sentiments, expressed in the 'Hoe.' Strange indeed, that men professing the christian religion, can swallow down such sentiments! This reminds me of an

anecdote. When Burchard was at Montpelier, Vt. a very respectable old man, (and who by the by, was a Methodist preacher,) was asked how he liked Mr. Burchard. The old gentleman remarked that his preaching and the effect it had upon community, reminded him of the Robin and her young. When the robin returns from her journey after food, her young will open wide their mouths and receive whatever the old bird gives them; and as they generally live on worms, they always get more or less dirt with their food. It is so, added the old man, with Mr. Burchard's hearers.—They are willing to receive all that he gives them, and I for one think that he gives them more dirt than he does worm. This anecdote will apply to Mr. Oakes and his friends.

We say that the Bible furnishes means sufficient to put a stop to every species of vice, among the children of men, and one great reason why there is so much intemperance in the land, is because the doctrines of temperance, as laid down in the Scriptures, have not been faithfully preached. Many have sat any thing but a good example; and instead of using in the first instance those moral persuasive means which Christ used to reform mankind, they have poured out their denunciations of wrath, and hardened the transgressor in iniquity!

It is well known that drunkenness, like other crimes, is punishable by law. The Revised Statutes of this Commonwealth, declare, Chap. 130, Sec. 18. 'Any

person who shall be guilty of the crime of drunkenness by the voluntary act of any intoxicating liquor, shall for the first offence, be punished by a fine not exceeding five dollars, and for any like offence committed after the first conviction, shall be punished by a fine not exceeding ten dollars, or by confinement in the House of Correction, for a term not exceeding three months.'

Now I would ask, why do our civil officers neglect to enforce this law upon all who break it? Why is this law permitted to remain a dead letter upon the Statute Book? Whoever heard of a man's being punished by the laws of the land, for drunkenness, unless he had committed some additional crime, under the influence of stimulating drinks? Such cases are rarely to be found. The rich man can revel day and night upon his delicious wines, abuse his wife and children, and riot over the misery he occasions, and he can do this too, in the face and eyes of the guardians of the public peace. But instead of being punished, like the poor man (who being not so fortunate as his brother in iniquity,) he is suffered to violate the laws with impunity, and riot in dissipation. Were the law against drunkenness enforced with as much strictness as the law against stealing, there would not be a tenth part of the intemperance among us that now prevails. But justice, even handed justice, is perverted, and lengthened into a trade. The wealthy, for a paltry sum, can purchase a license to get drunk every day, while the poor man being deficient '*in the one thing needful,*' must be locked up in prison and suffer the penalty of the law. We complain not of the execution of

the law upon the poor man, but we want no partiality used in the matter. We would have the rich and the poor placed upon a level, locked up in the same apartment, wear the same clothes, and eat the same bread.— We would have this done faithfully, in every case where the law is violated. Let this be done one year for an experiment, and I'll venture it will do more good than all the abstinence lectures ever delivered.

But it may be said that were our laws put in force as strictly as I would have them, our Houses of Correction would soon be overrun, &c. Well, would it tarnish the glory of our government by carrying her laws into effect? Suppose she should be for a few years at a greater expense than though she did not execute her laws, ought she not to make some sacrifice for the public good? Would not her desire to promote the cause of order and virtue be extolled by other nations? Yes; they would copy her example. As matters stand now, it savors too much of partiality to punish one half of those who transgress the law, and suffer the others to escape. If then the law against drunkenness, be a righteous law, then execute righteous judgment, and let no man violate it without receiving its just demands. But if that law is not founded on justice and men ought not to be punished for drunkenness, then hoist the flood gates of licentiousness and prate no more about intemperance!

The next remark worthy of notice is the following—
'we do not know that it follows, mankind will become

hypocrites when they sign a pledge.' Whether the natural tendency of total abstinence measures do make men hypocrites or not, I will not say. But I do know that there are more hypocrites among the ranks of pretended abstinence men, than any other society in christendom. The Rev. Mr. Taylor, in a lecture delivered in this town a short time since, confirmed the assertion that I made in the Bramble, that there were hypocrites among the abstinence people. I thank Mr. Taylor, for the information he has given me; and as Mr. Oakes says: 'It is unfortunate for the argument of Mr. Gregory, that he is obliged to point out a solitary instance, where he insinuates that an abstinence man has been guilty of a breach of propriety.' I would introduce one instance, to show that our enemies themselves being judges, confirms all I said in the Bramble respecting hypocrites.

Mr. Taylor remarked, (and called upon the Rev. Mr. Bennett for confirmation,) that at a late convention of theirs, a young man was appointed to deliver an address. The evening before, it was ascertained that he had been carried home in a state of intoxication, and that he was very frequently found in that situation.—The time arrived for the address. The orator appeared and delivered his message; all admired the beautiful style in which it was written. But the fact being known that he was drunk the night previous, destroyed the effect that the address would have produced, had his hearers not known of his intemperate habits. He

was permitted to preach total abstinence, when those who appointed him for that purpose, actually knew that he was so drunk the night before that he had to be carried home!! Comment is unnecessary.

I once knew a young man, who was turned out of an abstinence society for drinking a spoonful of wine at a wedding. He went to some of the members of the society and informed them of the circumstance. They told him that if he had not reported it, they should not have thought any thing of the matter. But as he had told of it publicly, they felt it their duty to excommunicate him! Am I wrong, then, in saying that these abstinence leaders make hypocrites of their followers?—No. For said those who were the most clamorous against this young man, 'if you had not told of it, we should let it pass.' 'That is, if you had played the hypocrite, *as we have*, and kept still, we would not have turned you out on any consideration.'

I would then lift up my voice in warning all who have not been caught in the '*Limbo*,' to beware, and not sign an abstinence pledge. Your character would not be safe among them, for should you make a mistake, you will be ranked with the drunkard. The best preventative from being burnt is to keep out of the fire.

But Mr. Oakes has quoted the old hackneyed story (I believe it belongs to Mr. Whittemore, as he has used it in most all his lectures,) about the immortal band at Philadelphia, signing the Declaration of Independence, and compares the signing of that memorial, to the

pledge of an abstinence society. Let us examine the two cases and see if we cannot discover some difference between them.

In the first instance, the signing of the Declaration of Independence was *for* liberty. The actors in that drama, did not sign away their homes, or their country, but merely pledged themselves to support their country's freedom from the encroachments of their enemies. They gained their liberty and independence by signing and maintaining that immortal document. They became freemen!!

Now in order to have the pledge of the abstinence party analogous, it must not deprive man of any blessing or privilege. But how stands the case? Have not the members of abstinence societies, signed away any of their privileges? Is not a temperate use of wine or strong drink, when necessity requires, beneficial? It surely is. Have the disciples of abstinence the privilege of taking those drinks when they please? No. How then have they signed for liberty? It is all a farce. The pledge which they have signed deprives them of their liberties; yes, they have signed a pledge to become slaves!!

One quotation more, and we close. "Our antagonist has indeed proved his moderation in one thing, he has made but a moderate use of the scriptures." In the Bramble I quoted upwards of twenty passages of Holy Writ to prove my doctrine of Bible temperance. Now let us see how many Mr. Oakes has introduced

into his Hoe, to prove his doctrine: Not one! No; He went strictly upon the principle of *total abstinence*. The scriptures did not suit his ears, and therefore he was under the necessity of dealing in falsehood and assertion. That cause is indeed a poor one, that cannot be supported without resorting to the pitiable measures of slander and misrepresentation.

I have thus endeavored to answer the remarks of the author of the Hoe, on the Bramble. Let the public judge whether I have done it faithfully or not.

In conclusion I would say, that while we have life or limb, we will oppose spiritual wickedness in high places. The cause of temperance has too long been made a political and religious hobby by designing men. Too long has it suffered by its pretended favorites. We would lend a helping hand in rescuing it from destruction!

We shall therefore oppose all measures that we deem injurious to the peace and welfare of community. We shall maintain the rights of the temperate man. We shall oppose all encroachments upon his liberties and privileges—yes ‘sink or swim, live or die, survive or perish,’ we will stand by the *temperate man* until the last spar goes overboard!!!

Let then the lightnings flash around us, and the thunders roll above our heads, trusting in Almighty God, we buffet the pelting of the storm, and ride on triumphantly through the noisy swell of pride and popularity, and come off at last ‘conqueror and more than conqueror, in him who hath loved us, and given himself for us!’

A SERMON.

"Let your moderation be known unto all men."

PHIL. iv. 5.

This is an eventful era! An era in which the public mind is agitated to a considerable extent. We look around upon community and we discover man at variance with his fellow man—brother against brother and father against a son—we inquire the cause of all this discord and disunion, and we discover mankind at war with one another, on speculative notions, and influenced by aspiring men. Instead of investigating doctrines in a cool, dispassionate manner, party strife, rancour, hatred, and animosity ensues, and the truth or fallacy of those doctrines are not even called in question. I am therefore of the opinion, that there is more noise and confusion in the world, than sound argument and plain common sense.

We profess to live in a country where every man's opinion is tolerated and respected. A country of liberty, independence and equal rights. No man here, is justified in hiding his light; but on the contrary, is exhorted to let it shine, that the world may know his opinion on all important subjects. If he refuses to come boldly out, and fearlessly maintain what he believes to be

God's Holy Truth, he is called a coward, and that, to use a common phrase, '*is on the fence*.' That he dare not for the sake of popularity, speak out the honest sentiments of his heart. A man of this character, I may remark, is never considered an honest man. Of all beings in the world his case is the hardest. God deliver me from ever acting so inconsistent a part. I would come out in the face and eyes of the whole world, and speak the truth and trust in God for the consequences. The consequences! What care I for consequences, if I preach the truth? This is a land of liberty! Who says so? Our forefathers, who spilt their heart's blood in its defence. What do they declare? Speak thou illustrious dead! Speak thou immortal band, who art basking in the sunshine of eternal glory! 'Every man's opinion shall be respected.' Enough! All I ask of you my beloved bretheren is to respect this motto of those venerated saviors of your country.

O that those noble and generous hearted souls were still living! They would teach this degenerate age, a lesson worthy of the Poet's pen, a lesson worthy of remembrance. They would assail that intolerate spirit so prevalent in our day, and contend earnestly for the rights of man. They would teach us that liberty of speech, and the right of private judgment, are sacred and invaluable. That it is not only right, but the duty of every man to speak out in vindication of truth whether men will hear or forbear.

But O, 'how the gold is changed, and the fine gold become dimmed!' The time was, when every man's opinion was considered sacred until proved false. But how is it now? Let but a man in these perilous times speak what he believes to be the truth, and if it does not exactly harmonise with the popular doctrines of the day, he is abused, reprobated and condemned; yes, without the 'benefit of clergy.' Now how are we to get at truth, unless we have charity sufficient to examine with candor important subjects. We cannot. But how often do we hear one party in this boasted land of liberty, exhort their opponents to come out and take a decided stand, to bring forward their strong arguments for examination. To vindicate what they believe to be true. They are thus encouraged, with the assurance that their sentiments shall be respected, and no man abused. Let but one dog bark in opposition, and where is the charity of these pretenders? Gone with their religion to seek a clime elsewhere. Yes! but let one man speak, and the whole camp of the Philistines is in an uproar! His character is assailed, his motives called in question, and he is looked upon as an 'upholder of unrighteousness.'

I have been led to these remarks by the opposition I have lately received for publishing the 'Bramble.'—The party to which I belong have been importuned by temperance lecturers, to publish their side of the question. We complied with their request; for which, we have been slandered and abused! Be it so. We are

willing to suffer for the cause of Bible Temperance.—
Let then, the bigot frown, and the superstitious rage.—
Let them hurl their *anathemas* at our heads. We will

“Stand the hazard of the die.”

And by the help of that God, who ‘maketh the clouds his chariot, and rides upon the wings of the wind,’ we will overcome our enemies. I am truly sensible that in opposing the measures adopted in our day to suppress intemperance, that I shall have to contend against the prejudices of mankind. Many good people seem to think that it matters not what measures we take, if we only make men temperate—that in this case ‘the end justifies the means.’ But differing as I do materially from those people in the choice of means selected to reform mankind, I beg leave in this public manner to dissent from them in opinion. I deeply lament, that our teachers have so far departed from the genius of the Gospel as to use means of their own, (instead of using the means God has given them,) to bring about a reformation among the intemperate. I lament that I am under the necessity of standing here in this desk to vindicate the views of our holy fathers, on the all important subject of temperance. But such is the fact, and I will not flinch from my duty. I only deprecate my inability of doing justice to so good a cause. Let truth be our motto, and righteousness our aim!

‘Let your moderation be known unto all men,’ says the Apostle. I design in this discourse, to speak •

evils that do exist in community. And as we are commanded to let our moderation be known, let us inquire into the definition of that term.

'Moderation,' says Doct. Buck, in his Theological Dictionary, 'is the state of keeping a due mean between extremes: calmness, TEMPERANCE, or equanimity. It is sometimes used with reference to our opinions.' St. Paul says, 'for I say through the grace of God given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measures of faith.' Rom. xii. 3. 'In general it respects our conduct in that state which comes under the description of ease or prosperity; and ought to take place in our wishes, pursuits, expectations, pleasures and passions.'

As moderation signifies temperance, I would call your attention to a few particulars in which we should be temperate. And

1st, in drink. I would have you, beloved friends, temperate in drink, from the strongest stimulant manufactured, down to the purest cold water that can be obtained. I say I would have you temperate in drink. Now what do I mean by this? You all, I trust, know the meaning of the word temperance. If you do not, when you go home, look in your Dictionaries. Milton's views on this subject, are expressive of my opinion.—

"There is, said Michael, if thou well observe,
The rule of NOT TOO MUCH by temperance taught,

In what thou **EATEST** and **DRINKEST**, seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return;
So may'st thou live, till like riper fruit thou drop
Into thy mother's lap, or be with ease,
Gathered, not harshly plucked, for death mature."

Now would all men live up to the rule of temperance here laid down by Milton, there would be no intemperance in the land. Every man would eat and drink for 'due nourishment, not gluttonous delight.' This I think will not be denied by any person. Taking it for granted, I would ask, wherein consists the 'damning sin.' If the rule in itself is good, and all men would derive benefit from following that rule, how can it be a sin to practice its requirements? I for one cannot see the propriety of saying that temperance in stimulating drinks is sinful. If it be urged that men will not live up to its requirements, and therefore the rule is bad on that account, I would argue that by the same reasoning, we might condemn every rule and precept of our Savior. For all his requirements were discarded and set at nought. Yet all will acknowledge his rules were good in themselves, and if obeyed would bring to the soul substantial happiness. If, therefore, it be argued that the rule of temperance as expressed by Milton, is bad, because men will not live up to it, we might with as much propriety, contend that Christ's rules were licentious, because the Jews would not embrace them! Should it be said that were not Temper-

ance in drink held out for mankind to follow there would be no intemperance in our world, and consequently, all the misery attending those who disobey and violate the rules would be spared, we might say that if Christ had not come into the world to establish his kingdom of truth and righteousness, the Jews might have been spared from those terrible judgments Heaven sent upon them, for disobeying his commands.— Hence if a rule in itself is good, its violation does not militate against its goodness. And were every creature in the universe to go counter to its requirements, it would not lessen its value one fraction. We may then lay it down as a well established point, that temperance is good, and worthy of our particular attention both for temporal enjoyment and the popular action of life.

But it has been said that I have recommended the every day use of stimulating drinks to people in health. This is false. I challenge the world to produce an instance of the kind! Will those who have made the statement, take back the assertion?

I would have every living soul in the Universe, live on the strict rules of temperance. But I do not understand by this, that a person in order to be temperate, must make a frequent use of alcohol. No! A man can be temperate by taking it once a week or once a month, when necessity requires. It is a very wrong opinion some have, that if a person is going to live up to the Bible doctrine of temperance in drink, a man must have

his morning dram, his eleven o'clock, four o'clock, and evening libation. This in our opinion would not be temperance, but the reverse, for it is morally impossible for a man to use stimulating drinks in this manner, without impairing his health. One drop more than the constitution of man requires would be intemperance.

From what has been published against my views of temperance, the reader may be about to say, that I now advocate a different doctrine from that laid down in the *Bramble*; for it is there contended, in the illustration of the man's going to Boston, that a person in order to be temperate, in an article, must use it well. So I now contend. But I have not said that a man must make an every day use of that article. The person who designed going to Boston, would have journeyed temperately, had he not gone more than one rod in twenty-four hours. But as he did not journey at all, the word temperance would not apply to his case. In that simile, I merely illustrated the principle that abstinence was not temperance; and I have yet to learn that my views were wrong on the subject.

But I am aware that my views of temperance are not in unison with the popular doctrine of total abstinence, as held in modern times. In looking over the minutes of the Universalist association, held in New Rowley, Mass. a short time since, I found the following wise resolve: "Resolved, that the true ground of temperance is total abstinence." In this case, the apostle ought to have said, instead of 'Let your moderation be known,' &c. 'Let your abstinence be known,' &c. It is a la-

mentable fact, that many people in our day are willing to swallow down the most monotonous absurdities, merely because they are recommended by the literati. We are confident that if our brethren can digest the assertion, that temperance is total abstinence, they are not a whit behind those mentioned by our Saviour, who we are informed, would "strain at a gnat, and swallow a camel."

Let us suppose our forefathers, who poured out their heart's blood at the battles of Yorktown, Saratoga, and Bunker Hill, had gone on the principle of temperance, as held by the clergy—in resisting the invading army of Great Britain, who came to burn our houses, murder our wives and children, and to destroy and pillage our cities; where now would be the happy home of the oppressed and the free? Could we exclaim with patriotic triumph, here is the land of liberty, gained by the labors of Washington, Jackson, and other brave heroes? Alas! had they gone on that principle, monarchy and aristocracy, twin-sisters, would now hold peaceable possession of these United States; and the black flag of the oppressor would even now wave "over the land of the free, and the home of the brave." But it was to their temperate zeal and discretion, that enabled them to overcome their enemies. We may suppose for instance, that when the British made a charge upon the Americans at the battle of Bunker Hill, that every man, instead of struggling for life and liberty, remained stationary, and thus carried out the principle of total

abstinence. But then we readily perceive that had our brave countrymen acted on this new fangled system, we now should not be able to boast of our freedom and independence! Since, therefore, a man cannot be temperate in any thing, from which he entirely abstains, let me ask, why do all lecturers on abstinence wish to make the people believe that they are engaged in the cause of temperance? I believe I can prove this question without much difficulty. The word temperance is a smoother word than abstinence, and they can easily dupe the people, and make them believe that there is no difference between them. Temperance is abstinence! who says so? Why the Rev. T. W. and S. C., and they being great men, no one will dispute but what they know all about the matter. This is the way one half of mankind reason. They pin their faith on the sleeves of others. But I fear not to declare that there is as much difference between temperance and abstinence, as there is between light and darkness!

Let us now endeavor to ascertain whether the views advocated by those who style themselves abstinence men, are compatible with temperance as laid down in the Bible. We are extremely anxious for mankind to live up to the precepts laid down in that book, but we are not willing for men to profess to be wise above what is written. On this ground we stand. We do not wish people to attempt to improve on that book, until they live up to its requirements. When men do this, God will doubtless give them a new revelation. Paul says

to the Gallatians; "But the fruit of the Spirit is love joy, peace, long suffering, gentleness, goodness, faith, meekness, *temperance*, against such there is no law." Was not Paul mistaken think ye beloved hearers? He says, against a man that possesses the virtue of temperance, there is no law. Our modern teachers contend that the temperate man is worse than the drunkard. One of the two must be in the wrong. Judge, ye candid! Again—"As Paul reasoned of temperance &c. Felix trembled." Had Paul reasoned of abstinence would Felix have trembled? I think not; for undoubtedly, abstinence would have suited his case best. He had been guilty of persecuting the christians, and warring against the religion of Jesus, and to escape all just punishment due to his crimes, was no doubt more desirable than to receive a just recompense of reward. I therefore think Paul did not say much about abstinence. for if he had the governor would not have trembled.

* * * * *

We now pass to state our objections to the entire abolition of all stimulating drinks—And

1st: We object to total abstinence on the ground that alcohol has done good. Yes, *stimulating drinks*, have saved the lives of thousands, where nothing else could. And as they were sanctioned by the God of Heaven, we object to their abolition. If, however, it can be proved that the Prophets, Jesus Christ, or his Apostles, have in any one instance, spoken against the prudent, temperate use of wine or strong drink, then let that

timony be produced, and we will abandon the ground we have taken. If any law has been recorded by those wise servants of the living God, then show us that law and we pledge ourselves to cease warring against the abolition of all stimulating drinks. But until this can be done, we shall feel justified by the laws of God and man, to continue firm and steadfast in the course we have taken.

2d: We object to total abstinence societies on the ground that they cannot be supported by the Bible. This the leaders of those societies acknowledge, and consequently we object to them on that very principle. Every sincere believer in the Christian religion, must be willing to admit that the Bible is a perfect rule of right, and that no human invention can be devised, of a superior nature. Hence if men have sought out rules which cannot be sustained by the Bible, they have, in one sense, denied the power and efficacy of God's Law. The Bible contains rules to guide us in putting down drunkenness, and intemperance of every species. To throw that book aside, and favor societies on human authority, instead of using the means God has given us, is presumptuous in the extreme. It is virtually saying to the Deity, "your rules, and your laws are not sufficient to reform mankind, and therefore we, lords of the earth have devised other means to bring about that reformation which your laws were not capable of producing. We have improved upon your system of reformation, and we are now going to show you that you

did not devise the best means and measures to reform mankind.' I appeal to the christian, if this is not the legitimate conclusion, from the course these disciples of Abstinence have taken, and as a lover of pure and undefiled religion, I entreat him to examine well this subject.

3. I am opposed to total abstinence societies because they ruin the very cause they wish to promote. And this is done by the intemperate measures that are adopted. To show the course that is usually taken let us go to a town where they are about setting up a society on the principle of entire abstinence. A lecturer is employed to discourse on the sin of intemperance.— Men, women and children flock together, as if they never heard their minister reprobate drunkenness in all their lives. The lecturer in the first place attacks the drunkard; describes him as beating his family in the most cruel manner.* Holds up all his crimes, and aggravates all his faults, and caricatures him in such a manner that the Devils themselves would be ashamed of his company. The consequence of which is, the intemperate man becomes vexed, mad, and disgusted. That very lecture causes him to seize the cup with a vigorous grasp, and confirms and hardens him in his sinful habits. He is told to beware how he meddles with the liquid damnation, lest he, in an unguarded

* Mr. Taylor, the Seaman's preacher of Boston, remarked, a short time since, that the drunkard had been represented twenty times worse than he really was!

moment, takes fire and is blown to the four winds of Heaven. Stories are told about A B and C, who have taken fire, and had their insides burnt out, as clear as you could burn out your chimneys on a rainy day.— That the drunkard has often drank whiskey out of the skull bone of his wife, and that he has even sold the bones of his legs to purchase rum. Now how many do you imagine, my hearers, this kind of lecturing would convert? Just as many as it has converted, not a single soul. Next comes the temperate man who drinks, say once or twice a week, when necessity requires. He is attacked in the most uncharitable manner, and is exhorted to come forward and join a total abstinence pledge. He commences reasoning on the subject. But is told to throw reason to the devil, as all drunkards reason precisely the same way. He refuses to sign, urging that he never was drunk in all his life, and contends, that he can do more good in the cause of rational temperance, than if he were to sign a pledge. He is then told in plain broad terms, that he is worse than the drunkard who wallows in the mud and mire of our streets. Well, what is the consequence? Surely if the man has any feelings of honor, and possesses one grain of common sense, he will take it as an insult, and leave them to wallow in their own corruption.— The lecturer not satisfied, goes to the female part of his congregation, and with his head under their bonnets, after the manner of the celebrated Jedediah Burdard, importunes them to throw their influence into

the sacred and holy cause, by signing a total abstinence pledge. He then goes to little children, who know no more about an abstinence society than the creed of Mahomet, and gains their consent to have their names enrolled upon the list. And thus doing the most sensible part of community are completely disgusted, and that class who need reformation, are hardened in iniquity. These things I have seen and I do know that the very course taken by these hot headed zealots, is detrimental to the cause of temperance. As an example of the recklessness of one of the great leaders of abstinence, Col. Stone, in his life of Matthias, the impostor, has the following. 'This dialogue was given me by a highly valued clerical friend, and which took place between him and a violent temperance man.'

"Well, Mr. —, supposing Jesus Christ came on earth again, and should happen into a prayer meeting of your disciples, and as he entered, the whisper should go around that he had just come from making wine for a festive occasion, where the party had already drunk pretty well before, would you ask him to make a prayer?

"No," (striking his fist on the table) "that I would not!" was the reply.

Where is the christian who does not shudder at the shocking impiety of this pretended follower of Christ? From this lesson of human depravity, you see to what lengths these abstinence people go. Ought not every

lover of temperance, of peace and good order to set their faces against such impious proceedings? I hear you say yes! see then that you do your duty.

I have more objections to the measures that have been adopted to suppress intemperance, but have not time to notice them at present. I will merely add, that if the friends of total abstinence should succeed in driving wine and strong drink from our country by petitioning Congress, as one extreme follows another, another class of our citizens would send in petitions against the use of meat; for according to the Graham system, more lives are destroyed by eating flesh, than by drinking rum. * * * (So reasoned Col. R. M. Johnson, on the Sunday Mail Bill. If we stop the mail on Sunday for the Orthodox, we must on Saturday for the Jews, &c.) Hence, if Congress should pass a law against drink, they would be petitioned to pass a law against meat, and as tea and coffee are injurious, and other articles too numerous to mention, (i. e. to some individuals,) petition after petition would be sent to that body against their use. And if the day should ever arrive that this state of things should take place, then a man seen with a leg of mutton under his arm, would be taken up and tried by Judge Lynch's Law, and executed by Judge Lynch's Authority. 'It is a lamentable circumstance,' said an opposer of the Grahamites, the other day, 'that these people, after getting our appetites and teeth in their pockets, are not content, but

want our judgment!' This remark will apply equally as well to the disciple of abstinence in drink.

But we are informed that the abstinence people do not wish to abolish all stimulating drinks from the land; they would have a little kept in the Apothecary shop, for medicine. This brings to my mind a circumstance that I am informed, took place in this town. I do not vouch for the truth of the story, but have no doubt but what if our Physicians should carry their point in transferring *alcohol* from the store to their own premises, but what the circumstance I am about to relate, would soon be verified. A man having joined an abstinence pledge, went to a physician who belonged to the same society, and asked for a glass of *alcohol*. His disease was such, that he was confident strong drink would help him, as he had previously been troubled with the same complaint, and the same prescription had cured him. The man had conscientious scruples about going to the store after his medicine, for he thought it would set a bad example. The Physician gave him a glass of *alcohol*, and the patient was soon relieved of his distress; but when he came to inquire the price of the strong drink he had taken, you may judge of his astonishment, when he was informed that it was only TWENTY FIVE CENTS!!! So much for retailing ardent spirits in the apothecary shops, and so much for the speculation!

I for one would as lief the tavern keeper or the store keeper should make the profit on those medicines,

as the physician, and I do not believe they would *save* their patients half so bad. This placing intoxicating drinks into the apothecary shop, and allowing the professed disciples of abstinence to purchase whenever they are sick, will not in my opinion, be productive of accelerating the temperance reform.

Having noticed some of the intemperate measures that have been adopted to suppress drunkenness, and their bad tendency, we would now leave this part of our subject, and remind the hearer that although we are opposed to abstinence societies, and all other societies for the suppression of any particular vice or immorality, yet we are not opposed to the object designed to be effected by those societies. No. The object we honestly believe to be good; but we are confident the measures that have been adopted are bad. For a number of years past the advocates of abstinence have exerted all their influence against wine and strong drink. Had they followed the rules laid down by the benevolent Author of our religion, there would have been no opposition. All would have felt it their duty to have thrown in their influence against intemperance and joined in the general reformation. But, when some few individuals waxed over-righteous on the subject, and declared eternal hostility against the man who should dare to drink a drop except ordered by a physician, a division took place, and I verily believe it will exist until the abstinence party comes back to the original standard of temperance. Not another step can the ab-

abstinence leaders go on this subject. This is verified by the acknowledgment of the Orthodox managers of abstinence, to the Universalists, and other liberal people.—We have done, said they, all we can do. If you, by taking hold of this work, can revive the abstinence cause, you shall have all the credit. Money was offered, and popularity being no small incentive to action, the work was recommenced. Had these liberal men taken the bible for their ground work, and on it hoisted the banner of temperance, no reasonable being could have objected—but instead of so doing, they revived those corrupt measures which had proved so manifestly injurious to the cause of temperance in the hands of others, and like their predecessors, abused every one that would not subscribe to their dogmas.—Erecting these standards as infallible they issued their ‘Proclamations,’ and commanded all to fall down and worship the idol, abstinence, under penalty of their displeasure, and everlasting ill will. Those who have refused to bow the knee, have been vilified and slandered beyond measure. But *they*, even *they* have gone the length of their chain, and their craft has been wrecked upon the muddy shores of contention and strife!

Coercive means never reformed a man of intemperate habits. This fact is self evident. You knock a person down and you would hardly be able to convince him that you was his friend, and that you done it out of pure affection. He would be apt to think as Father

Murray did, when they stoned him in Boston, for preaching Universalism. Your arguments, said he, are weighty and solid, but not very convincing. Mild measures are the only ones that can have any good tendency in reforming mankind. The person who has rendered himself miserable by a sinful course of living, must not be despised, but must be entreated with gentleness to forsake his evil ways; we should go to him in the spirit of brotherly love, and evince the purity of our motives, by laying before him the benefits resulting from a temperate and well ordered life. We should bear his interest upon our hearts, and manifest a friendly spirit towards him, even though he were sunk in the lowest pit of moral degradation. Were we to treat the intemperate man in this gentle manner he would feel that he was respected, and would struggle hard against his evil propensities. He would reciprocate our friendship and strive to do better. Having gained his confidence, by mild treatment he would feel in duty bound to leave off his intemperate habits. He would realize that he was not wholly abandoned, and that the spirit of humanity yet dwells among his brethren. But alas! The reverse of this has been practised, and the man of intemperance has had just cause of complaint. Whenever our *worthy* disciples of abstinence have seen a poor worn out traveller, who by some irresistible circumstance has been reduced in property, and who in his distress went to the bottle for comfort, they have, instead of taking him by the hand, and assisting him to

the necessities of life, bid him in tones of thunder, to be gone, and not appear again to disturb their quietness and ease. And adding insult to misery, they have hardened the heart that might by gentleness and love have been saved from ruin! Let there be a reformation among those who set themselves up as public examples, before they attempt to reform mankind. Let them learn that the fruit of the spirit of the christian religion is 'Love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.'

2. In eating. It has been said that there is more misery and sickness occasioned by eating, in our country, than by drinking. This we do not know, and therefore, we shall not take it for granted. But we are confident there is too much intemperance in eating among men. We often find individuals who, by over-eating, bring upon themselves a numerous train of bodily diseases: the gout, and dyspepsia, are some of the effects of intemperance in food. We think there is but little difference between the man who eats too much, and he who drinks too much; both are evils, and should be avoided. "The drunkard and the glutton," says the wise man, "shall come to poverty." Here gluttony is ranked with drunkenness—and very justly too—for it produces as bad consequences. The man who eats enough at one meal to last a common man a week, ought most certainly to be placed on a level with the drunkard. For like the miserable being of intemperance, he rushes upon indulgence, and violates the plainest principles of moral duty.

Were gluttony to produce the same consequences that drunkenness does, we should find many a *privileged lord* placed in an *uneaviable* situation; many an individual who now wears the clerical robe, in as bad a plight as the drunkard, wallowing in the filth and mire of corruption; and I should not be surprised if some of those who prate so much about intemperance in others, should be found in a very *low* condition.

I must here be allowed to relate a circumstance which I am informed took place in New Hampshire. An individual celebrated for his eating propensity, had labored very hard at dinner in removing the deposits from the table. Having finished the repast, he informed the good lady of the house, that he must have labored very hard in the morning in preaching, as he had wet his shirt. The lady, not wishing to have the real cause kept in the dark, remarked, "no Mr. —, you did not wet your shirt preaching, but you done it eating your dinner!!" Who takes?

Cornero, a nobleman of Venice, remarks, "My constitution was naturally weak and delicate, which ought in reason to have made me more regular and prudent; but living like most young men, too fond of what is usually called 'good eating,' I gave the rein to my appetite. In a little time I began to feel the effects of such intemperance; for I had scarcely attained my thirty-fifth year, before I was attacked with a complication of diseases, &c." All that saved his life, he informs us, was an immediate adoption of a regular

and temperate mode of living. How many there are in our land laboring under the same species of intemperance; and how soon they might improve their health by adopting the course of this nobleman. Let all who are troubled with an excessive appetite beware of indulgence !

“ Would all men,” says a writer, “ but live temperately in eating, there would not be a tenth part of that sickness which now makes so many melancholy families, nor any occasion for a tenth part of those nauseous medicines, which they are now obliged to swallow in order to carry off those bad humors with which they have filled their bodies by excessive eating.” Let us remember the word of the Apostle: “ Every man that striveth for the mastery, is temperate in all things;” “ therefore, says hé, I keep under my body, and bring it into subjection.” And our Saviour says, “ Take heed, lest at any time your hearts be overcharged with surfeiting and drunkenness.” Let us then use the bounties of Providence with thankfulness, and use them as freely as is proper. But let us be careful how we abuse any of the choice gifts of Heaven, for the least degree of intemperance is sinful, and will bring upon us tribulations and anguish.

3: In anger. “ Anger, says Dr. Buck, is a violent passion of the mind, arising upon the supposed receipt of any injury, with a present purpose of revenge. All anger is by no means sinful; it was designed by the Author of our religion, for self defence. Nor is it alto-

gether a selfish passion, since it is excited by injuries offered to others, as well as ourselves, and sometimes prompts us to reclaim offenders from sin and danger." The Apostle Paul says, "Be ye angry and sin not." On this passage Doddridge remarks: "If any occasion arises which prompts you to be angry, which indeed may, and often will be the case, let not your anger discompose your spirits, and sin not in the *excessive indulgence* of that turbulent and dangerous passion." By this we perceive that anger is not sinful if employed for self defence, and is not carried beyond the bounds of temperance. But it becomes sinful when it breaks forth into outrageous actions, disgracing humanity, and violating all social order. We therefore should be very careful and not give way to our passions, should there be those among us who offend. It shows a weak mind in any one to get vexed on trivial occasions. To get angry intemperately one moment, and extra good the next, shows how foolish a person can be. The Prophet declares, "There be some who are drunken, not with wine, they stagger not with strong drink." Every person who lets his angry passions get the better of his judgment, will come under this head. Like Satan he goes about seeking whom he may devour!

There are many in this day and generation, who are troubled by this species of intemperance, because—what? Because I had the independence to give to the world my views of temperance. Yes, there are some in this town* who, not having been promoted as highly

* In Woburn.

as their aspiring hearts desired, have (because I told truth about them) gnashed their teeth at me, as though they would like to bite. Being intoxicated with passion they have resorted to the low, pitiable means of slander and misrepresentation. We have noted their conduct, and have come to this conclusion: They have no just cause to complain—especially of those whose motives in exposing their sinfulness, was to do them good. They are their worst enemies; and I pray God to soften their hearts, and make them better men.' Let us then in the language of the Poet,

“When'er the angry passions rise
And tempt our thoughts, our tongues to strife;
To Jesus let us lift our eyes,
Bright pattern of the Christian life.”

4. In dress. And in this particular I shall make no distinction between the ladies and gentlemen. One is as highly culpable as the other.

That we should furnish ourselves with warm, decent clothing, to shield our bodies from the cold inclemencies of the weather, is not only our duty, but an express command. But to worship, summer and winter, the ‘goddess’ of fashion—to have a desire for every new invention of dress, manufactured by man; to lay out one’s whole earnings, in order to cut what is called a *dash in the world*, are of the highest species of intemperance. And then to have a disposition to covet every superior article of clothing that time brings into fashion, and to show dissatisfaction if we don’t obtain what our

fancy desires, is down-right wickedness. 'Fashion,' says a sensible writer, 'is all but omnipotent. It will make men do all that men can do. It will make them submit to, and even approve of what they would abhor, were it not fashionable. That pert dandy done up in stays, sporting with his cane and whiskers, brainless and selfish as he is, might have some semblance to a human being, were it not for his ambition to be foremost among the devotees at the shrine of fashion.' It is a well attested fact, that there are thousands in our land, who are even now pining away under that fatal disease, consumption; and who can trace the cause to some impropriety of dress. Beware then my friends, and not become intemperate in dress.

5. In Language. It is universally considered wicked to use profane language; so much so, that the man of holy feeling is shocked and mortified, on hearing it proceed from the lips of his fellow mortal. And certainly, nothing appears more disgusting than to hear an individual breathe out oaths and curses upon his brother man. To indulge in so low, vile and foolish a practice, is highly reprehensible in any man! more especially in those who would be considered gentlemen. Some may have imbibed the habit of swearing and do not mean any harm by it. But still, no man should be justified in it, for it is a wicked practice and can easily be overcome. To swear *well* has been considered quite an accession to a person's accomplishments. But it is fast going out of date. God grant it a speedy ex-

An intemperate use of any thing is deleterious and sinful. But it would be impossible to take away from some of our good matrons their tea; yes, as impossible as from some men their whiskey. I would not say that every man, woman or child shall entirely abstain from those articles; but I do say, you must use them moderately. 'Do thyself no harm.' If you violate the command of our text, the shaking head and trembling limb will appear, to warn you of your imprudence.

I have thus endeavored to preach temperance as the bible enjoins. I dare not go one step further, if I should, I fear I should be wiser than my master.

In conclusion, permit me to exhort you, one and all to strive both by precept and example, to do all you can to further the cause of rational temperance. There are doubtless some present who belong to the total abstinence society in this town. You may be right in joining that society—we will not condemn you—we give you the privilege of thinking on the subject as you please. In return, we only ask the same privilege.—Will you grant it? On the other hand, there are, I presume, some present who are opposed to the violent measures of the abstinence party. To them I would say, be not backward in doing all in your power to arrest the evil, intemperance, that is fast spreading in our land. I know that you are men of feeling, of benevolence, of philanthropy, and that you have an interest in the welfare of your fellow men. How is your conduct? Do you set a good example? Can your neigh-

bors point their fingers at you, and say, you are often seen in a state of intoxication? Pause and examine yourselves. Remember if you use stimulating drinks more than necessity requires, you injure yourselves, you violate the laws of God, and if persisted in, you will bring upon yourselves misery, disgrace and ruin! Your families and friends must likewise suffer by your ingratitude, destruction will open wide her jaws to receive you, and black despair will harrow up your soul. O then be entreated to lend your influence in arresting the sin, intemperance, that is deluging our land, and ruining the fair forms of innocence and virtue. Be actively engaged in ameliorating the condition of your fellow creatures, and in all your concerns through life, Let your moderation be known unto all men.'—AMEN.

THE REMARKS OF CERTAIN EDITORS ON THE BRAMBLE, AND A BRIEF REPLY.

"Shall a *Trumpet* be blown in the city, and the people not be afraid?" Amos iii. 6.

THE TRUMPET.

The Rev. T. Whittemore sounded his *Trumpet*, that the majority of the people in the United States were in favor of the violent measures of the total abstinence party. But his trumpet gave an uncertain sound.— Since publishing the *Bramble*, I have lectured in a number of places on temperance, and do know that two thirds of the Universalist community, even in good old Massachusetts, are in favor of my sentiments on the subject. The people know their rights, and knowing 'dare maintain them.' Mr. Whittemore says, "It will be an unenviable notoriety which he (Gregory) will acquire." The notoriety which I shall acquire by advocating the truth, will be far preferable to the popularity which Mr. Whittemore will gain by advocating falsehood. I challenge Mr. Whittemore to show that I have gone counter to the doctrine of temperance, as laid down in the Bible. He dare not undertake the work!

THE STAR IN THE EAST.

We are commanded to deal out to each a portion in due season, and as the Rev. J. G. Adams has seen fit to notice our *Bramble*, we would in return notice the

manner in which he treated it. Well, what says the 'echo,' from the 'granite state?' "Hear O Heavens, and be astonished, O Earth." "We have not seen it (the Bramble) neither do we wish to see it." And did this *liberal* speech come from a Universalist minister? Yes, a Universalist minister! a man of professed liberal sentiments. "We have not seen it, neither do we wish to see it." What! is Mr. Adams afraid that the Bramble will scratch up his total abstinence measures, that he does not wish to see it? Surely this editor has departed from the principles by which he has professed to be governed. It is virtually saying, "We understand Mr. Gregory has published a work against our intemperate measures, and has shown that temperance is a Bible doctrine; but we have not seen it, neither do we wish to see it, for it may overthrow our speculation, and then we should not gain that popularity, nor those uppermost seats to which we aspire."

I hope the Bramble will do him good, together with all others who are troubled with the same complaint.

THE LADIES REPOSITORY.

The Rev. H. Bacon, instead of making his paper a repository of truth and righteousness, has converted it into a vehicle of abuse, and misrepresentation. Having been elevated in the world, and taken the editorial chair, he would fain make the readers of his paper believe that

he is a *dreadful* great man. Hear him: "In the work of criticism our motto has *ever been*, (hear that) willing to praise, but not afraid to blame;" (abuse he meant.) Again: "Amongst the lecturers who have labored in the vicinity of Woburn, are Rev. Thomas Whittemore, Rev. Sylvanus Cobb, Rev. Mr. Young, and—who else? OUR MOST HUMBLE SELF!" "*Our most humble self*;" ha, ha—this reminds us of the fly that lit upon the hub of a coach wheel, and flapping its wings, exclaimed, "See what a dust we kick up!" So much for the editor of the Ladies Repository.

THE GOSPEL SUN.

The Rev. O. A. Skinner says, the views of Mr. Gregory on temperance, will not find favor with his ministering brethren. I would inform Mr. Skinner that my object has ever been to please my lay brethren; to watch over their interest, instead of the interests of the clergy. I have done this independently, and run the risk of incurring their displeasure. Be it known unto all men that I preach to please the people. And as long as I am confident my views of temperance are in accordance with the Bible, the threatnings of the priesthood shall not make me flinch from my duty. But I would inform Mr. Skinner that there are more than one in Israel, whose sentiments on temperance are in unison with mine. Had he heard a celebrated divine, whose fame for Biblical knowledge has gone forth into

all the land, and to whom the public is indebted for two able 'Inquiries,' lecture Mr. Whittemore for calling Daniel a cold water man, and for misrepresenting my sentiments, he would have thought that I had one friend if no more: Let the Universalist clergy come out and take a stand on this subject, and I will venture to say, there would not be fifty in the order, but what would be in favor of my sentiments.

Our Methodist, Orthodox, and political papers have given us a passing notice, but we shall not attempt to reform them until we have reformed our own order.

The reader may wish to know if any papers have spoken in favor of the Bramble. We extract the following from the *Southern Evangelist*, published at Charleston, S. C., and edited by the Rev. THEOPHILUS FISK. The remarks are from that well known talented brother :—

"THE BRAMBLE." "We have received a copy of this well written production from some unknown friend, perhaps the author himself; our hearty thanks are due to the donor, whoever he may be. It is a most able expose of the craft and spiritual hypocrisy that is overflowing the land under the guise of *temperance* societies; the author a young Universalist minister of sterling worth, manly independence, and great promise of usefulness. We have read the production with more care and attention than we should probably otherwise have done, but for the unsparing, and unjustifiable abuse

which has been heaped upon the author by the editor of the Boston Trumpet and his echo. Mr. Whittemore in his first notice (for he has seen fit to make too attacks upon the pamphlet, or rather upon its author) speaks of Br. Gregory's sentiments as "far below the standard of the age"—and again he says:—"We are truly sick with the bombastic style of the pamphlet." Is there no *intemperance* in this language, from one ministering brother to another, that needs to be rebuked? For our own part we are not the advocates of intemperance of any kind—much less than all the intemperate zeal which is here manifested, to cover a ministering brother with odium for a manly expression of opinion, we are not in favor of the intemperance which could procure the suspension from fellowship, of a minister second to none in our denomination in any point of view, for the enormous offence of storing ten dollars for three or four months! We are not in favor of that intemperance which can resort to the pitiful expedient of invading the sanctity of the domestic circle, to seek proofs of some act of indiscretion in the unguarded moments of affection! Nor of that species of "*Inquiry*" which floods the country with letters, for the purpose of gathering vague rumors, hearsays, and flying reports! From such *Intemperance* we say in behalf of the Universalist denomination, "Good Lord deliver us."

But we have good reason to believe that the pamphlet under consideration was not the *cause* of the bitter-

ness of the Rev. Thomas Whittemore towards Br. Gregory. Br. Gregory is from "the land of the free"—from the bosom of the Green Mountains; where the mind wears no shackles, and where Universalist priestcraft is entirely unknown. We noticed with pleasure and pride, during a stay in Boston of some twelve or fifteen months, many manifestations of his sterling honesty, and unbending integrity; particularly whenever he visited the Trumpet "*dissecting room*." He had the independence when he heard the character of an absent ministering brother there undergoing an operation, (and this was but of too frequent occurrence) to stand up boldly in his defence, if he thought him innocent of the surmises, hints, and inuendoes, that were indulged in so profusely; this we think, is the head and fountain of his offending. We saw the storm lowering upon him more than a twelve month ago—more than one face was gathering blackness previous to our leaving that region, and we mentioned to one of the victims of this unhallowed "*spirit of Inquiry*," that the tempest would burst sooner or later—and our predictions have been verified. The thunder has rolled, the bolt has fallen; and we hope some of the brethren feel relieved.

In conclusion we have to say that while we have strength to wield a pen, we will espouse the cause of the injured and persecuted—we have suffered too deeply ourself from "stabs in the dark," not to have a fellow feeling for those who are stretched upon the rack. Br. Gregory will remember the injunction, "if they

persecute you in one city flee into another"—the sunny South will welcome him with open arms, if the climate at the North becomes too warm."

REMARKS OF THE MAGAZINE AND ADVOCATE.

Speaking of the Hoe, Br. GROSS remarks: "It is anonymous. I have not seen it, but judging from some extracts given in the Trumpet, it appears to appeal to *prejudice* to put down Br. Gregory. Some of our editors also appear to rely upon the same weapon. This is ungenerous, to say the least of it. Prejudice, like jealousy, is cruel as the grave, and puts down, not the arguments, but the man. Like persecution, it never can convince, but confirms even the errorist in his errors."

Speaking of what we should eat and drink, he adds—"It is good to eat meat, and to drink wine; and it is good to eat vegetables, and to drink water; but circumstances should determine not only *when* you should eat and drink either, but also *how much*. Excess in either, is wrong and injurious." "We may, or may not dress, eat, drink, sleep, walk, sit, stand, as they did, our circumstances being the same as theirs were, and be neither sinful nor virtuous in so doing, or in not so doing."

The same writer speaking of societies formed to suppress any particular vice, remarks—"Such combinations are not only unnecessary, but contrary to the principles of, and injurious in a republican government.

They supersede the laws and its officers, and substitute the abstract views, and irresponsible actions of combinations, not established by, nor known to the government of the whole people. They are virtually mob-ocracy, setting aside the laws of their rule, and superseding the proper execution of the law, by substituting the unauthorised, and unacknowledged actions of men. Let the people govern by the laws they make through their proper representatives—and let those laws be executed by the officers of the people, properly chosen and commissioned to enforce them. When a government of the people fails, it will be time to erect another of organized combinations, to govern the people.”

Again he says—“ Let the laws properly provide for the punishment of offences against the peace and dignity of the Commonwealth, and for the protection and assistance of their prosecuting officers—let every citizen report such offences to the police, and require attention to their complaints—and no societies, or other means will be necessary to effect the complete suppression of intemperance, seduction, gambling, profanity, and every other vice that now infests society, and causes the land to mourn under the wreck of virtue, and the ruin of peace.”

Stephen K. Smith, associate editor of the same paper, exposes so clearly the intemperate measures of the abstinence party, that we beg the privilege of laying his remarks before our readers.

“ Among the measures that have been manifestly in-

jurious to the cause of temperance, may be reckoned all those that partake of fraud or coercion. We conceive that every measure that brands another with reproach or infamy because he does not adopt our theory, to be coercive & reprehensible. That thousands of dissenters from the rage of temperance measures have been thus abused cannot be denied.

Art is sometimes employed to draw individuals into societies. As an instance, the name of some influential person is obtained, in order to induce others to unite—while that individual retains full privilege to take his wonted *drum* whenever he pleases. Examples of this are every where abundant.

But the most specious instance of this kind of craft, is connected with the *temperance lectures*. No fact is more obvious than that in the commencement of the career of forming societies, it was generally intended to make them *sectarian*. This was acknowledged by the American Temperance Society—and was as palpable in its auxiliaries. A particular class of men were the prime movers, and managers, in every place where they possessed the power or influence to lead.


The liberal part of community, seeing the manner in which things were got up and managed in the societies, generally stood aloof, and were often grossly abused in consequence. Many of this class of men, are highly influential, either by their wealth, their public station, or their moral character; and it was extremely desirable to win them over. To effect this, a Universalist

clergyman is selected to deliver a temperance lecture, and the invitation very generally originates with some member of the society who is distinguished for his opposition to the doctrine of the restitution. The plausibility of such a measure very naturally brings together for the occasion, a large proportion of liberal men, who when warmed by the address, are thrown off their guard, and thus give their names to the society."

RECOMMENDATION.

" This certifies that the Rev. John Gregory has been employed as a preacher of the Gospel, by the First Universalist Society in the town of Woburn, Mass., for one year and a half; and that he is universally liked, both as a preacher, and a man, and that we are well satisfied with his labors. The society under his judicious management, is, we are confident, in a better condition than it was previous to his settling among us. The meetings have been well attended, and he has preached to our general satisfaction. His letter, asking a dismission from our society, we have received with regret, and hope that we can prevail upon him to stay with us longer. His moral character we believe to be good, even above suspicion, and we are willing to recommend him as a faithful preacher of the Gospel, to such society as God in his Providence shall call him."

WILLIAM RICHARDSON,	}	<i>Standing Committee.</i>
MOSES WINN,		
LUKE REED,		

 Signed by *One Hundred and Five* individuals who have contributed to my support the last year.

The object of my publishing the above recommendation, is to silence the slanderous stories in circulation against me. Not that those stories can injure me in the estimation of those with whom I am acquainted, but that those unacquainted with me can see my standing in Woburn, where I have resided nearly two years.

C E R T I F I C A T E .

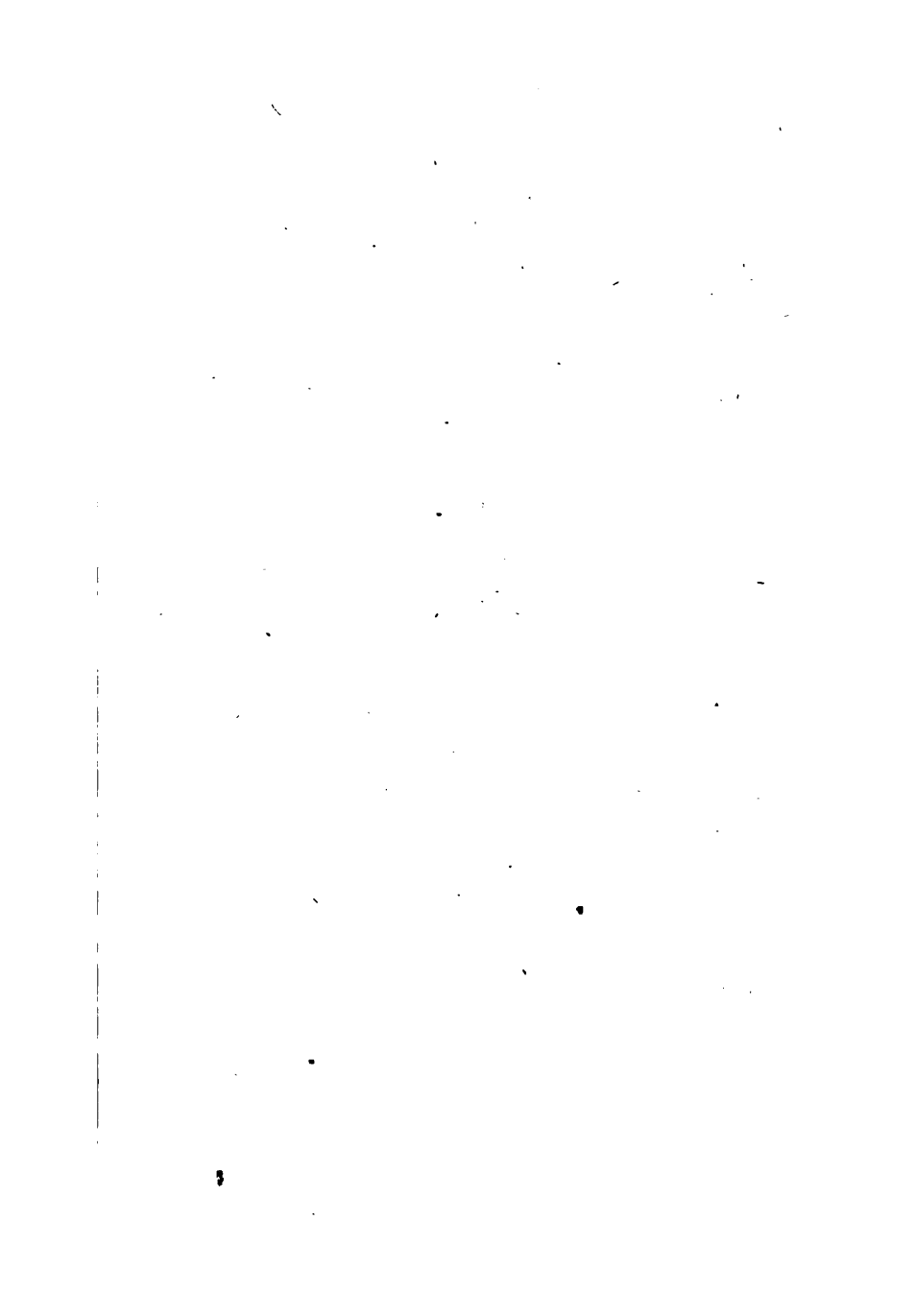
"This certifies that we have read the 'Bramble,' published by John Gregory, and do concur in the sentiments therein contained"—

Joshua Converse,
Samuel Cook,
Luke Tidd,
Abel Wyman,
Martin Converse,
Aaron Richardson,
John Madan,
Stephen Eames,
William Tidd,
John Flanders,
Nathan Richardson 2d,
David Weston,
Samuel Richardson,
Oliver Wade,
Joshua Stoddard,
Lot Eaton,
John Miller,
Ebenezer Parker,
Thomas Collins,
Guy Knights,
George Pool,

William Flanders,
Henry Flagg,
Stephen Nichols,
Luther Converse,
Moses F. Winn,
Josiah Converse,
John Leathe,
Jacob Wright,
Albert Thompson,
Harrison Flanders,
John Sowle, jr.
Jesse Sowle,
Henry Tidd,
Nathan Wyman,
Jonathan Tidd,
Jonathan Tidd 2d,
Ezra Kendall,
John Knights,
Thomas Pool,
Thomas Pool, jr.
Stephen Nichols, jr.

Samuel Thompson,	Simeon Weymouth,
Franklin Jones,	George Hartshorn,
Sylvester Nichols,	Charles Bond,
Christopher Hosmer,	Joseph S. Phillips,
George Powell,	Leonard Parks, 2d,
John Phelps,	Francis F. Kimball.
Joseph Eaton,	

The above are a few out of the many in Woburn, in favor of my views of temperance. I have no doubt but what I could have obtained more than one half of the persons in the town to have subscribed to the above certificate. That the majority of the people in Woburn are what I call *temperance men*, is credent from their gaining the victory over their opponents at the elections. God grant them success in well doing!



1

~~APR 30 1989~~

SEP 10 2002

Bookbinding Co., Inc.
100 Cambridge St.
Charlestown, MA 02129

3 2044 054 204 128

1	2	3	4	5	6	7	8	9
GREGORY, John							Call Number	
AUTHOR							HV	
The Bramble							5182	
TITLE							.G83	
							cop. 2	

